

138
A
R E P L Y
TO THE
VINDICATION
OF THE
REASONS and DEFENCE, &c.

BEING

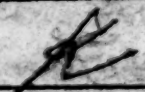
A farther PROOF that there is no Reason for
restoring the

PRAYERS and DIRECTIONS

OF

K. Edward VI's First Liturgy;

Nor for introducing a New Communion-
Office in it's stead.

By a Nonjuror. 

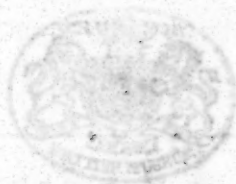
Φανερά ἐκπλῶσις πίστεως, καὶ ὑπερφηφάνιας κακηγορία, ἢ ἀθε-
τεῖν τι τῷ γελαγμαδιῶν, ἢ ὀπισωάσθαι τῷ μὴ γελαγμαδιῶν.
S. Basil. de verâ ac piâ Fide.

ὅ ἡ ἐκ εἰρηκεν ἡ θεῖα γεφυρὴ, τίνα ἡ τρόπον ἀδελφόμεθα,
ἢ ἐν τοῖς ἀληθῶς ἔχουσι καταλοισμέθα, *Cyrill. Alexand.*
Glaphyr. in Genes. l. 2.

Legite sacram Scripturam, in quâ quid tenendum, &
quid fugiendum sit, planè invenietis. B. August. ad
Fratres in Eremo. Serm. 38.

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A

R E P L Y, &c.

THE Learned Vindicator begins both Parts of his Vindications with some Reflection upon the Answerer, as having not rightly performed his Part, with respect to those he has undertaken to answer, or to himself.

He sets out first with his Title Page, upon the Account of a Caution there given, against *teaching for Doctrines the Commandments of Men*, together with our blessed Saviour's Rebuke to the *Pharisees*, *Full well ye reject the Commandments of God, that you may keep your own Tradition*. Hence his Inference is, ^a that *the Articles of Impeachment run very high*, namely, that *we set up Tradition in Opposition to Scripture, and over-rule the Divine Laws by human Authority*. And a few Lines after, he complains, that they are represented, as teaching Persons to *betake themselves*, ^b *not to Scripture, but Tradition, the Fathers and the Jewish Rabbins*. As much as to say, says he,

^a P. 1.^b P. 2.

where Scripture teaches one thing, and Tradition another, we govern our Practice and Belief by the latter Rule. And this he exclaims against, as a great wrong done them by the Answerer. And yet after all, is it not plain matter of Fact? For is not this the main Foundation and Support of all their Charge, against such who refuse to come into their Measures? Do they not recommend Tradition ^c as a distinct Rule from Scripture? Do they not take a great deal of Pains ^d to evade the force of the Authority brought to prove the Scriptures, to be the only Rule prescribed us by our Lord and his Apostles? Do they not declare it to be ^e *the securest Guide to Faith, and an unerring Rule of Practice*; and to the same effect in other words, that it is *plainly recommended, as ^f the best and surest Rule by which we ought to be directed in our Christian Practice*? And do they not break off from Communion with us, because we are not willing to depart from Scripture, to adhere to their Tradition? And if this be not preferring Tradition to Scripture, I must entreat our learned Author to inform me what it is?

Nevertheless he tells us ^g what his Persuasion is, in these five Particulars.

1. *Where there is any plain Opposition and Contrariety between Scripture and Tradition, there the Scripture is to be followed.* Is there then no Opposition in the Point of the Mixture, when our Saviour makes nothing more necessary in the Eucharistick Cup, than *the Fruit of the Vine*; and yet Tradition is pleaded to prove a plain, indispensable, essential Necessity of a Mixture of Water there? Is there no Contrariety, or rather Contradiction, between no Necessity of any thing more in the Cup than pure

^c Defence, p. 18.

^d Defence, p. 14, &c. Dr. Brett's Postscript, p. 142—169. Appendix to the Necessity of Alteration, p. 152—166.

^e Necessity of an Alteration, p. 151.

^f Dr. Brett's Tradition necessary, &c. p. 33.

^g Vind. p. 2.

Wine,

Wine, the Fruit only of the Vine, which is all our Saviour instituted, and a Necessity of Water too, of which he says nothing at all? If there be, as most certainly there is, may we not then hope that this learned Gentleman will stick to his own *Persuasion*, and follow *Scripture*, and so put an end to this groundless and mischievous Debate? Till this be done, it must be owned, that he does really prefer Tradition before Scripture, whether he will care to profess so much, or not.

2. ^h *No such plain Contradiction is to be found where Tradition appears early and general.* Whence it evidently follows, that there being such a Contradiction in the Case now before us, as unavoidably must be, unless Water and no Water, or Mixture and no Mixture, can be shewn to be one and the same thing, as has been noted ⁱ before, it evidently follows from hence, I say, that the Tradition produced in behalf of the Mixture, is not so *early and general*, as this learned Author would have it thought.

3. ^k *That Tradition is necessary to explain some Passages of Scripture, where the Sense is not clear and indisputable.* This has been ^l already granted; though it will never follow from hence, that *neither the Necessity of Infant-Baptism, nor the Obligation to keep Sunday, can be made out without this supplemental Assistance.* Nor that no Expressions in Scripture are so clear and plain of themselves as to need no such assistance; as has been observed ^m before, and needs not to be insisted upon here.

4. *Without Tradition we cannot prove the Old and New Testament the Word of God.* This we are told ⁿ over and over: But having been already fully answered, in ^o the *No Sufficient Reason*, and ^p the *No just Grounds*, I shall say no more of it.

^h P. 3. / ⁱ *No S. Reason*, Part I. p. 24. ^k *Vind.* Part I. p. 3.

^l *No Reason*, p. 53.

^m *No S. Reason*, Part I. p. 26, &c.

ⁿ *Def.* p. 17. *Postscript*, p. 180, &c. *Appendix*, p. 167. & alibi passim.

^o P. 30, &c.

^p P. 52, &c.

5. That where the Tradition for Christian Worship is equally early and general, with that which vouches some part of the Canon of the New Testament, there the Ground and Original of such Worship, must be allowed the same Credit; for where the Attestation is is equal, the Authority must be so too. This is ^a the last Branch of our learned *Vindicator's Persuasion* in this respect. But to this I have these following Exceptions to make.

1. The former Part of it is very loosely and ambiguously expressed. For *the Tradition for Christian Worship*, may mean for the necessity of a certain sort of Worship, or only for the Use of it; which are Things very different, and need to be better explained, before any one can tell how to argue about them.

2. If these Traditions are intended to establish the Usages now contended for, the Attestation can by no means be allowed to be equally early and general, with that for the Books of the New Testament; there not being any Intimation of these Usages in the first Century, nor of any Necessity of them for a great while afterwards. As has been shewn, in the *No Sufficient Reason*, Part 1. p. 37. and the *No Just Grounds*, p. 45, 46. Whereas the Books of the New Testament were all known from the Times of the Apostles themselves, though not so soon in all Places; or else they could never have been all put into the Canon afterwards. And as these Usages were not equally early with Scripture, so again that they were not equally general, has been proved likewise in the Tracts but now named; *No Sufficient Reason*, p. 38, &c. and *No Just Grounds*, p. 63, &c.

3. The Attestation given to the Authentickness of a Charter, or Covenant, or other sort of Instrument, may yet be far from explaining the sense of what is contained in it, or from sufficing to silence any Doubts

^a *Vind.* p. 3.

or Difficulties that may arise in relation to the meaning of any disputed Clauses in it. This likewise has been shewn, in the first Part of the *No Sufficient Reason*, p. 34, &c. and the learned Doctor's Objections hereto answered, in the *No Just Grounds*, p. 57, &c. Here Tradition is the proper Evidence of the Truth and Authentickness of the Writing, and that it is the very same it pretends to be. But if any Doubt arise about the Tenour of what is contained in it, recourse for settling this is to be had, not to Tradition, but to the Words of the Deed, to see what is granted or enjoined by it.

So that in short, the Attestation here insisted upon by this learned Author, being neither so early nor so large as he would have it thought, and a great while being only for the Use, not the Necessity of what he contends for, and at best not being the Rule we are at all to walk by, but only pointing out to us where that Rule is to be found; a Direction founded purely upon such Attestation, can never make any such thing a necessary Christian Duty, which the holy Scriptures have not made so, nor interpret any Institution in Scripture in such a Sense as the Words of it will not bear. And by consequence, whatsoever the learned Vindicator's *Persuasion* be, so long as he actually sets up Tradition to interpret Scripture out of it's natural and proper Meaning, as is most manifestly done in the Case of the *Mixture*, it is past my Imagination how he can think to clear himself of *the Impeachment* he says runs so *very high*, of preferring Tradition before Scripture.

Thus the Answerer taxes the learned Vindicator and his Followers, with paying a greater regard to Tradition than it deserves; and a less to Scripture than is it's due. And this he complains of as *painting his old Friends in hideous Colours*. But whilst they

¹ See *No Just Grounds*, p. 35. to p. 41.

² *Vindic.* p. 1.

take this course, it is not he that paints them ; but they do it themselves. And if he takes occasion from hence, to tell them of their Mistakes, he hopes he does them no wrong in it. And whether this be not the true state of the Case, he leaves to the impartial Reader to determine.

Thus much as to the Reflection upon the Answerer, as not having rightly performed his part, with respect to those he had undertaken to answer.

The other is in relation to himself. And here he is charged * with *confiding Language and Strains of Satisfaction*, with magnifying *his own Performance*, with *furnishing new Ceremony*, *hanging out all his Demonstration*, and *making out more Sail than his Ballast will allow*; and if I understand our learned Author aright, with *Flourish and Gasconade*, and with the *Fallacy of over-vouching*, and *having too good an Opinion of his own Commodities*. Whereas whosoever will give himself the trouble of but turning to the Places referred to, may easily see it is not his own Management he professes to rely upon, but the Justice and Strength of his Cause, and the Clearness of the Evidence that appears for it. And I take upon me here to assure the learned Vindicator, the Answerer has so little regard for his own share in this groundless and unhappy Controversy, that he has often wished it had fallen into the Hands of some other abler Advocate. And yet were he as vain and selfconceited, as here represented, I would be glad to know what this were to the Cause, in which he is engaged. If it were only a personal Failing, that might indeed bear hard upon himself, but would neither take off the Force of his Arguments, nor strengthen those that are brought against him. So that this part of his Accusation might to all Intents and Purposes have been as well forborn, though there had been a better Foundation

* *Vind.* Part 1. p. 2.

† Part. 2. p. 1, 2.

for it. This therefore I dismiss without any sort of Recrimination, as not thinking it of any use to Religion in general, or to the Cause now before us.

And so I proceed to the Vindication itself, where I shall apply my self to consider whatever is most material in it, but with all the Brevity I can.

And because the learned Vindicator begins with Archbishop *Laud*, I shall do so too. And whereas he urges the Judgment of this great Prelate to be, that he believed some Traditions Apostolical, this will do the Vindicator no good, unless he could shew that he looked upon these beloved Usages as such. Which is abundantly too much to be presumed without Evidence, since it does not any way appear, that any one of them was so much as heard of in the Apostles Times. Much less does he give any the least hint, of its being lawful to break the Unity of the Church for them. Though without this, all that can be said in Favour of them, comes short of the Business. But it is common; I observe, with the Writers in this Controversy, wheresoever they meet with the Mention of Tradition, to run away with it, as if it would be sure to carry their Cause for them, when in reality it has at the same time no Relation to it. And as to this great Archbishop, he has so fully deliver'd his Judgment in his Dispute with the Jesuit, §. 16. that whosoever seriously peruses that long Section, will never see Reason to advance Tradition to the Disparagement of Scripture, or to teach such Doctrines from it, as the Scripture has never taught. Thus he begins; *w I did never love too curious a Search into that which might put a Man into a Wheel, and circle him so long between proving Scripture by Tradition, and Tradition by Scripture, (the Method so violently insisted upon in this present Controversy) till the Devil find a means to dispute him into Infidelity. Yet I doubt*

this Question, "How do you know Scripture to be Scripture?" *hath done more harm, than you will be ever able to help by Tradition*, and so on for near thirty Leaves together. Where though he often argues with a particular Respect to the Church of *Rome*, as his Controversy led him, yet whosoever duly attends to the Thread of his Discourse, will easily discern how little Reason these Gentlemen have to talk so slightly as they do of the Evidence we have for the Truth and Certainty of Scripture. This has been referred to before, in *No Sufficient Reason*, Part. 1. p. 34. And I cannot but again recommend it to the Reader's serious Perusal.

If I had known what was meant by what follows, ^x *The Authors of the No Reason and No Sufficient Reason, &c. won't allow the consentient Testimony of two and three Ages old enough for this Purpose*, it should have had a due Consideration. But since I do not, I pass it over, as what I hope will do my Cause no harm. And whereas it is urged ^y that the Archbishop is by his own *Concession*, inevitably bound to receive the Decree of the third Council of Carthage for the Mixture, this is perhaps the first time, that owning the Faith or Practice of such or such an Age, was looked upon as an undoubted Obligation to stand by every Canon made by each Provincial Synod, held within the Compass of that Time. I am sure it is what few or none, besides the learned Vindicator, would put such an Interpretation upon.

He professes in the next Place, ^z *that the Archbishop had the Direction of the Scottish Common-Prayer-Book, where the Communion-Office is alter'd to a more primitive Form, &c.* Whereto, not to take notice that this is a going off from the Point we rest upon, his Doctrine about Tradition, and the Evidence we have

^x *Vind.* p. 5.

^y *Ibid.*

^z P. 6.

for Scripture, not to take notice of this I say, I answer in two Particulars.

1. Though the Archbishop were order'd by the King to overlook the *Scotish* Liturgy, yet was it not of his composing, but their own Bishops, as he himself professes^a.

2. Though he owns his Approbation of the Alterations made in it, as what he judged very proper, he has not one Word about any Necessity of them, the only Matter now in debate, or that could be expected to be of any Use to our learned Author.

The learned Vindicator is displeased with the Answerer^b, for saying, *How a Form of sound Words taught by St. Paul, can denote such Practices, as have nothing to be pleaded for them, but the Authority of such as lived after the Apostles Death, is a Discovery I am not yet acquainted with.* And hereupon asks, *Is it then so strange a Discovery that the first Christians should remember what the Apostles taught them, either by Preaching or private Instruction?* Do then the following Writers say, that the Apostles taught them the four Usages, and that they are of Necessity in order to Salvation? No Proof of this is so much as pretended. Besides that this learned Gentleman may please to observe, that it is not the *Testimony* of those who lived after the Apostles Death, but their *Authority*, for appointing new Usages unheard of in the time of *St. Paul*, that is here reflected upon as incompetent, for introducing and enjoining them. And nothing has been yet offer'd, that any way proves the Reflection to be ill grounded.

In the next Page^c we are taught from *Irenæus*, that before the Scriptures were sufficiently known and dispersed, there were many good Christians in several parts of the World, who had received Christianity barely by Tradition. But then it is to be noted,

^a *Troubles and Trial*, p. 114.

^b *Vind.* p. 8.

^c P. 9.

that the Tradition here meant is such as contains in it the principal Articles of the ^d Christian Faith. And if they retained these as well as they could by Memory, and taught them to others, whilst they were yet so unhappy as not to have the Gospels and Epistles, &c. in writing; and supposing moreover that Almighty God were graciously pleased to assist them in a peculiar manner whereby to supply this Defect, it would be unreasonable to infer from hence, that if they had had the Scriptures, they would not much rather have adhered to these, than to any unwritten Tradition. So that it is a Mystery to me, how any thing can be inferred from hence for so much as intimating a Necessity of altering our present Liturgy, in Behalf of the Usages now under Debate. Nor does it appear from any thing here said, that *this learned and primitive Father* did not believe *Oral Tradition* so exceedingly liable to Error, that no wise Man would depend upon it in a Matter of Consequence, where written Instructions could be had. Though he had just Reason to recommend it, when it was the best Direction that was to be met with.

What follows in relation to the three Texts produced in Behalf of Tradition, has been so far considered already, in the ^e *No Sufficient Reason*, and since in the ^f *No Just Grounds*, that I need only refer the Reader to those two Places for Satisfaction. However, I shall very briefly observe, that whereas our learned Author sets himself to prove, ^g that *there is no Reason to question, but St. Paul's Form of sound Words contained Regulations for Practice*, this is readily allow'd him; saving that he is not allowed to have given any Regulations about the Practices here

^d Veterem Traditionem diligenter custodientes, in unum Deum credentes, fabricatorem cœli & terræ, & omnium quæ in eis sunt, per Jesum Christum Dei Filium, &c. *Ibid.*

^e P. 23, 24, 25.

^f P. 15, &c.

^g *Vind.* p. 10.

particularly under Debate. And whereas he teaches farther, ^h *That to suppose St. Paul confined St. Timothy to written Directions, is to make the Apostle enjoin Contradictions.* I must own I cannot see how this, were it true, would any way concern our present Dispute, who are not enquiring what was to be done before the New Testament was publish'd, but what is the proper Course for such as have the free Use of it.

Hereto I shall subjoin another Position of our learned Vindicator, whereto he may justly be allow'd the sole Right and Title, as being the first Inventor of it. And it is this: ⁱ *If the Necessity of any Duty is made more apparent and unquestionable by Tradition, it then inevitably follows, that in case such Proof were withdrawn, the Matter would be left dubious and disputable. That which is sufficiently clear, wants no Illustration, no supplemental Arguments, nothing to make it more convincing, than 'tis already.* If this be not purely his own Discovery, I would beg to know whose it is. It is as much as to say, it is never Day, but when the Sun shines in its utmost Splendor. And then what becomes of his four Usages? Either they are at best but *dubious and disputable*, and so no Essentials, without his *corroborating, additional Strength*: Or else if they were sufficiently clear, they would *want no Illustration, no supplemental Arguments*, and so all his Pains in defending them have been both needless and useless.

Wherefore to proceed, *This Gentleman*, says he ^k, objects, *we insist upon an unscriptural Form.* But if he please to give me leave, I will help him out, and shew a little more fairly what the Answerer says. *What*, says he, *if our Saviour only enjoin us to offer up our Eucharistical Sacrifice, according to his own Institution, and yet Tradition is produced to prove this not suf-*

^h P. 13.

ⁱ P. 15.

^k P. 3.

ficient, but it must be done in a certain unscriptural Form, or else it is no Sacrament? Let the Reader take the whole Sentence as it lay before the Vindicator, and is now laid before himself, and he will soon see how groundless and unserviceable the Exceptions to it are; and that no Occasion was given for them. The Complaint was not barely of the Use of an unscriptural Form, which may be either right, or not, according to the Usage it relates to, but of the pleading a Necessity for it, in Bar of our Saviour's own Institution: As any one may see.

Thus I am come to the first of the disputed Usages, the Mixture in the Holy Eucharist; where the Vindicator¹, speaking of the Eucharist administered in our way, says, *the Defender has never said 'tis no Sacrament: But is much afraid, that the Omission of the invoking Part, and postponing the Oblatory Prayer to the Distribution, are maiming Circumstances, and may weaken the Benefit of the Sacrament.* And if this be all; if such Administration does not null, but only weaken the Benefit of the Sacrament; and if moreover he is not sure, but only much afraid of this, I cannot but be afraid that he will never be able to prove such suspectedly maiming Circumstances, a sufficient Ground for a Separation. Though he very well knows his Cause requires this to be undeniably made out.

The same Objection lies against another Passage in this Vindication, that is to say, in P. 16; where he tells us, he may fairly conclude, *that Justin Martyr received the Eucharist with many Christians of the first Age.* Where again is no Certainty, but only a strong Persuasion, or as he himself calls it, a fair Conclusion; which is very far from proving it a Certainty, that he communicated together with any of the first Age, as is here supposed. And yet again, were this Sup-

¹ P. 13.

position ever so well grounded, it would never follow from hence, that he were *an unexceptionable Evidence for that first Century's* believing the Necessity of the Mixture, because he has never said it was accounted necessary, either then or afterwards in his own Time. It had been objected over and over, that no such Doctrine is to be found in *Justin Martyr*, yet the ^m *Defender* says the same thing still, and appeals to the *Martyr's Apology for the Truth of the Report*, but not to any particular Sentence in it, because he has been often told, and knows very well, that no such Testimony is to be met with there. However it sounds well, and must therefore be repeated to the end of the Chapter, as if it were really true; that so unlearned and unthinking People may be induced to swallow it for Truth. And again in the same Page, a few Lines after, he recites these to my great Surprise, as *Justin Martyr's Words, The Bread, and Wine, and Water, were blessed and received: And that the Apostles in their Commentaries, or Gospels, declared our Saviour commanded them to do so; that is, to BLESS and receive Bread, and Wine, and WATER.* Yet if ever he can shew these Words to be in *Justin Martyr*, I mean the latter part of them, from *the Apostles in their Commentaries, &c.* I am ready to give up the Cause. And if they be not there, as I am sure they are not, it is high time for this learned Vindicator to give up his, which is built so much upon them. The Unsoundness of this Doctrine of his had been clearly shewn in the *No Sufficient Reason*, Part 1. p. 47. and since the publishing of this *First Part of the Vindication*, in the *No Just Grounds*, p. 83. Yet here we have it again twice together, as if no Notice had been taken of it. And yet at last, all that can be inferred from hence, is only that the *Martyr's Name* is produced, both here and in other Places, for coun-

tenancing what he never taught. Here also I might remind the Reader, that the Business of the *νεῖμα* is quite passed over, which the Defender himself expressly maintains, *never to signify Wine unmix'd*, and so makes a double Mixture necessary, which our Blessed Saviour is not so much as pretended to have made so.

The ⁿ Mixture of warm Water has been spoken to ^o before. And so all I shall need to add here is, that the *Vindicator* himself owns this to have been an Usage in the Greek Church, only that he is willing to postpone it as far as he can. And whether he has certainly brought the Original of it lower than the Council of *Chalcedon*, I desire the Reader will please to judge for himself. For my own part, I think he has not. Though after all, this would not prove it, to have been no Usage in St. *Chrysostom's* Time, who lived above fifty Years after that Council. And here I would observe by the way, that in St. *Chrysostom's* Liturgy as well as ^p St. *Basil's*, they were taught to pray to God ^q for the Forgiveness of *all their Sins, whether knowingly or, ignorantly committed, whether in Word, or Deed, or in Desire only, through the Intercession of the Immaculate and ever Virgin Mother of God, &c.* And how will our learned Author prove this Liturgy to be a Pattern for our necessary Imitation in the Mixture, more than in this sort of Prayer: Besides, having compared that Liturgy of this Father set out by Sir *H. Savil*, with the *Latin* one published in *P. Renaudot*, I find them to be two distinct Liturgies; and how then shall I know which I am to follow? And yet once more, as to that in *Greek*, St. *Chrysostom's* own Language, it has escaped my Observation, (which I verily believe it has not) if there be any Mention of Water put into the Cup,

ⁿ P. 16.
Grounds, p. 73, 74.

^o No Just Grounds, p. 70.

^q Edit. Eton. p. 1002.

^p See No just

besides

besides that which was warmed. And consequently by that, only warm Water was to be used, which yet will not serve our Author's Turn. So uncertain a Rule is his darling Tradition.

Whether the Answerer has misrepresented the *Defender*, with respect to *Justin Martyr*, as he pleads ^r, may be seen, in what has been said before, in *No sufficient Reason*, p. 48, 49. And thither therefore I refer the Reader.

It being said that *Papias* told of many Traditions, he had received as from the Apostles, this learned Vindicator professes, ^s *If the most natural Construction of these Words, does not suppose Papias received many Traditions from the Apostles, he thinks English is somewhat unintelligible.* And on the other hand, I am so dull as to think *English* unintelligible if it does. For why else was the Particle *As* inserted, but only to intimate to the Reader, that these Traditions were not received by *Papias* immediately from the Apostles themselves, but only were delivered him by others who professed to have had them from the Apostles?

The Case of St. ^t *Cyprian* has been ^v so fully considered already, that I have nothing to say to it here. As also that of *Melchisedeck*, p. 51, is answered beforehand ^w; and of ^x *Josbua*, p. 22, and that of ^y *Noah*, which is not so much as mentioned by the *Vindicator*. And these he should have answered, before he had taken upon him to argue that there may be; not that in this case there really was some Difference between the Type and the Antitype, which he knew he could never prove.

What follows about the *Drink-Offering* has been so fully considered ^z before, that what is objected here

^r *Vind.* p. 18. ^s *P.* 19. ^t *Ibid.* ^v *No Reason*, p. 6, &c. *No Sufficient Reason*, p. 58 to 70. ^w *No Sufficient Reason*, Part. 1. p. 82, &c. and since in the *No Just Grounds*, p. 102, 103. ^x *No Sufficient Reason*, Part. 1. p. 86. ^y *lb.* ^z *P.* 87, 88.

comes too late, unless there had been something of more Force in it.

Speaking of the Canon of the third Council of *Carthage*, about which I beg the Reader to give himself the trouble of looking back to the *No Sufficient Reason*, p. 91. speaking of this Canon, I say, he charges the Answerer with ^a contradicting himself in interpreting the Word *παρέδωκε*; as if it were a Contradiction to allow more Senses to a Word than one, and this Verb might not be allowed to signify at one time *taught*, and at another *delivered*. Though every one knows there is nothing more common, than for one and the same Word to have various, and sometimes very different Significations: And says, those Words of *St. Cyprian* may decide this Matter, *Debemus attendere quid ante omnes Christus prior fecerit*; what Christ did before all others ought to be attended to. *This*, (says ^b he) *is mentioned to prove the Necessity of the Mixture*. But the Reader may please to take notice, that the Father being here disputing against the *Aquarii*, and arguing for the Necessity of Wine in the Cup, this is but an odd Argument for proving Water necessary where there is Wine. He tells us farther, ^c *If he, our Blessed Saviour, delivered the Mixture, as the Council declares, 'tis undoubtedly a perpetual binding Order upon the Church*. But it has been already noted, ^d that this will be of no such Obligation, unless it can be proved both that our Saviour used the Water, and that he used it as *a matter of Necessity, not of Indifference*. And the Reason is plain; for supposing he used the Water but as a Matter only of Indifferency, then according to the learned *Vindicator's* own way of arguing, his Disciples were obliged to use it only as such. Which will be of no

^a *Vind.* p. 24.
cient Reason, Part I. p. 91.

^b P. 25.

^c *Ibid.*

^d *No Sufficient*

Benefit to his Cause. And if he did not use it, that will not be more so.

What was said, ^c of *one Witness in a Case of Treason*, was not said as this learned Gentleman here charges it, to make one Witness, it may be of *obscure Condition, of equal Credit to that of a hundred Bishops*, but only to shew the difference betwixt *considerable and sufficient Evidence*. And if he cannot disprove its doing this, which he does not yet pretend to, it has fully answered its Design. However he tells us, ^f *We ought reasonably to conclude, that they would not have been so decisive, without proportionable Evidence*. And when he can make it clearly out, that as large, or a much larger Council if he will, has never enacted any thing *without proportionable Evidence*, and so has never fallen into Error, I shall readily yield this Point. Till then it is too much to expect it from me, or any one else.

The Answerer had declared himself persuaded, ^g *that our learned Author will not say, all the Determinations of Councils, made before that in Trullo, nor in it, are right and necessarily obliging to all People*. And the Vindicator does neither pretend to say they are, nor give any Reason why these should be of greater force than others. Which certainly was proper to have been done, before he proceeded to argue from them. Because if these Fathers happen'd to be mistaken here, he must needs find himself upon a wrong bottom.

However he proceeds, and as to Canon 32. of this Council, he professes *his Conscience will not give him leave to believe the Translation of it, given in the No Sufficient Reason to be the natural and genuine Sense of those Fathers*. Where it is to be observed, he does not undertake to shew, wherein any one word is

^c *No Sufficient Reason*, Part I. p. 91.

^f *Vind.* p. 26.

^g *No Sufficient Reason*, Part I. p. 91.

mistranslated: But only represents the words differently, that so he might take occasion to enlarge upon the former part of the Canon, whereby to make way, for thrusting NOT into the latter, in direct contradiction to the Words as they stand in the Original. Whether he will allow this to be called *Misreport*, I submit to himself; but what better Name he can give it I know not. And whoever desires to be satisfied, that there is no Error in the Answerer's Translation, needs but to look over a very few Pages, in the ^h *No Reason*, and ⁱ *No Sufficient Reason*, and judge for himself. And if he cannot reconcile the two Parts of the Canon, let him not blame the Answerer, but consider rather with himself, whether it be reasonable to build an *Essential* Christian Duty, upon so sandy a Foundation, and so little consistent with it self; and not only so, but to impose it upon others, and even forsake the Communion of the Church wherein he had been bred up, and to which he belongs, for want of it.

In the next place, this learned Gentleman undertakes, in Vindication of the former part of this Canon, to prove ^k that the *Passages in S. Basil's and S. Chrysostom's Liturgies for the Mixture are not interpolated*. But why does he not undertake the same for St. James's? This had been ^l proposed to him, and might be thought as much more necessary, as the Authority of an Apostle is above that of either of these Fathers. Now I would gladly know, whether the Council did rightly in appealing to that Liturgy, or not. If they did, why is it not defended? If they did not, how shall we know that they did so in relation to the other two? This may need a little Explication. And since those two are allowed by learned Men to be interpolated, how

^h P. 28, 29, 30.

ⁱ P. 92, 93.

^k *Vind.* p. 28.

^l *No Sufficient Reason*, Part 1. p. 94.

can it be made appear, that these Interpolations were not got in, before the time of this Council? And if they were of that standing, then is there no proof to be had, for the necessity of a Mixture from these Liturgies. What follows in the same Page, concerning the unreasonableness of supposing any Interpolations in these Liturgies before the time of this Council, holds as well, if closely pursued, against any Interpolations at all in them, though learned Men generally acknowledge them too plain to be denied. And so by proving too much, his Argument, if well founded, would have had the Misfortune to prove nothing.

He argues from the time of our King *Edward VIth* ^m first reformed Liturgy; as if Interpolations might not easier have crept in, and in much less time than now, when no Copies were to be had but written, into any one of which an Error might much sooner, and less perceptibly be put, than into a whole Impression at a time.

What he would infer from his ⁿ *Parliament-Rolls, Charters for Privileges of Mannors, Patents of Honour, &c.* I must leave to himself to explain.

The Answerer had pleaded, ^o that if twice two hundred Witnesses were to testify, for a Matter of Fact done six hundred Years before any of them were born, they could never expect to carry the Cause. And hereupon this learned Vindicator asks; ^p *But what if they should produce an unquestionable Record, Doomsday-Book for instance?* This I own would be to the purpose. But where, or in what part of the World, is this Record to be met with? Or in what Page of it are the desired Usages entered? This our Author knows no more than we do; and is therefore forced to fly off from the Point, and leave his pretence of a

^m *Vind.* p. 28.
Part 1. p. 95.

ⁿ *Ibid.*
^p *Vind.* p. 29.

^o *No Sufficient Reason,*

Record, for a presumed Equivalent, which will never answer his Expectation, till he shall have proved, what has been already ^a fully disproved, namely that *the Authority of the most ancient Fathers*, together with the *Practice of the universal Church*, are both of his side.

He proceeds thus; ^r The Answerer endeavours to discredit the Authority of the Fathers in Trullo, by an instance of the second Council at Nice. And whereas it was said, *This Council was held in the very next Age*, he subjoins, *It might have been said a hundred and eleven Years after*. And if it were said so, what else would follow from it, but that it was undoubtedly held in the very next Age, as was asserted? And whereas it followed, that *it was held with a more numerous Assembly, and yet decreed the Worship of Images*; to this this learned Vindicator replies, that *the Canon for Image-Worship was immediately rejected by the Western Church, and severely censured by the Caroline Books, by the Councils of Frankfort and Paris, and by a Remonstrance of the then English Church*. And now after all, what is this, but an ample Testimony to the Truth of the Answerer's Charge, that this much larger Assembly, consisting of almost twice two hundred Bishops, were condemned as not sufficient Evidence, in what they ordained concerning the Worship of Images, and their Plea for it, of *the Traditions of the Apostles and Fathers* being on their side, and even *the Declarations of the holy Oracles themselves*? Which is so far from a Vindication of their Decree, that it is an irrefragable Confirmation of the Answerer's Charge against them, that though a very great Number, they were not allowed to pass as *good Evidence in a Christian Court*. And now the Reader is desired to judge, whether the

^a *No Sufficient Reason*, Part I. p. 36—44. *And No Just Grounds*, p. 63—69. ^r *Vind.* p. 29.

Answerer has shrunk up his Understanding, with respect to this *Nicene Council*; or the *Vindicator*, who has been so plainly pleading his Cause against himself.

As to what follows, p. 31, the Reader may please to consult the *No Sufficient Reason*, p. 97, 98. And what comes soon after about *the Fruit of the Vine*, he may see that sufficiently answer'd, in the *No Sufficient Reason*, Part 1. p. 101, and *No Just Grounds*, p. 39, &c.

To proceed, *The No Reason* objects, ^r that if our Saviour had designed his Followers should celebrate the Holy Eucharist in Water, as well as Wine, he would have told them so. And observe, I pray, what follows hereupon. ^v *The Answer is*, he has told them so. And if this could be well made out, it was very unkind in him not to have shewn us it at first. Because such a Discovery would have put a final Issue to this troublesome Controversy, and left no room for any farther Doubt about it. But where has our Lord taught this? Did he teach it himself, or by his Apostles? And in what part of Scripture is it to be found? Truly in none; but this learned Author concludes it, from some Premises of his own Invention; each of which needs as much Proof, as the Proposition to be proved by them. But this being the best Evidence he had, it were unreasonable to expect better from him. Only I hope he will not be displeased, if his Readers suspend their Belief of what is thus groundlessly affirmed, till they see it somewhat better made out.

Here he repeats his Observation as expressly enjoin'd, ^w that when Moses sprinkled the People with the Blood of the Covenant, there is no Mention of Water being mix'd with it: And yet the Apostle assures us, ^x that Moses took the Blood with Water. That he did,

^s *Vind.* p. 32, 33, 34. ^t *P.* 32. ^v *Kind.* p. 32. ^w *P.* 34.
^x *Hebr.* ix. 19.

and with *Scarlet Wooll and Hyssop too*; and yet our Author will not plead for these as necessary, though there is the same Evidence for them, as for the Water. And could a Direction be found for this Sprinkling of the People, who knows but the Water might have been as expressly enjoin'd as the Blood? And what use then can be made of this Observation? Besides the only way we have to know that *Moses* took the Blood with Water, is that the Scripture plainly tells us so. And accordingly before this Instance be applied to our Saviour's Cup, it should be shewn that the Scripture tells us as plainly, that there was Water in that likewise.

The next Accusation against the Answerer is, ^y that *he will have it, the Defender affirms, that the Fathers who lived so long as Miracles and Prophefying lasted, were inspired. This, says he, is Mis-report.* But why then did he deliver himself in such a manner as to give Occasion for it, by expressing himself, ^z concerning the *supernatural Assistances, the Inspirations, Prophefying and Miracles, &c. that continued for some time after the Apostles*, so as that it was natural to conceive he meant them to be coevous with each other? But if there be any Mistake in point of Time, I am sure there is none as to the State of the Case in other respects. For nothing can be more manifest, than that he argues from the Inspiration that was in *Irenæus's* Days at least, for pressing the Necessity of the Mixture. Which is all the Answerer was concerned to charge him with.

He asks, ^a *Won't our Author believe there was such a Man as Julius Cæsar, because neither his Person, nor his Commentaries, are mentioned in the New Testament?* But what Occasion the Answerer ever gave for so extravagant a Question, he is wholly ignorant. However I will tell him this is a Matter of Fact, that

^y P. 35.

^z Defence, p. 49.

^a Vind. p. 36.

the Scripture has nothing to do with, and that is to be known only by Tradition.

He asks again, ^b *Are we always to call out with Toland, to the Law and to the Testimony?* What he means by this, I cannot imagine. Are these Words defecrated and no longer Scripture, because used by Toland? Howsoever this Author may venture to slight them, I assure him I dare not do it.

But this Gentleman will reply, says he, ^c *that in Matters of Faith and Worship, we ought to rest wholly upon the Canon.* And give me leave to tell him, this Gentleman will not reply in such loose and general Terms: He will only say we are to rest upon the Canon in Matters of Faith, and in all necessary Parts of Worship. And even there he will not rest so entirely upon Scripture, as to reject any collateral Authority that may be had, for the clearer Explication of what is contained therein: Though he will not rest in any such Case upon Tradition alone without Scripture. And what Fault can be shewn to be in this?

I hope, says he farther, ^d *we had very good Reason to believe an Evidence, though those were neither Prophets, nor Apostles, that gave it.* But our Debate here is not about a common Evidence, but about the Power of Tradition, to impose such Usages as necessary and essential to Religion, as our Saviour and his Apostles knew nothing of. Which is a very different Case.

Well! says he again, ^e *But why should so great a Stress be laid upon these Fathers, as if they were inspired?* He, the Answerer, has not proved the Defender lays this Stress. Whether the Answerer has proved it, or no, the Defender himself has done it very fully. For what else means what he says, p. 49. of his Defence, Irenæus assures us the Christians in his time had an open Communication with Heaven, and were endow'd with all kinds of supernatural Assistance: They had

^b Ibid.^c Ibid.^d Ibid.^e P. 37.

the Spirit of Prophecy, and predicted future Events: They cured Diseases by laying on their Hands: They dispossessed Devils, and raised the Dead, who lived many Years after: They pressed into the Heart, discovered Peoples Thoughts, and explained the Mysteries of the Gospel. And, which is more, these wonderful Performances were common to the whole Church. Now it was in this Age the Sacramental Cup was mix'd. Here fure is Proof enough of the Strefs laid upon these Fathers, as if they were inspired; so that the Answerer had no occasion to undertake what was thus completely done for him beforehand.

But besides, says he, ^f I desire to ask him, whether we may not believe Doomesday-Book, an authentick Manuscript, without laying the same Strefs upon the Contents, which we do upon the Gospel of St. Matthew. And I will freely answer, We may. Though what this is to our Purpose, I cannot conceive.

And lastly, ^g he entreats to be resolved, whether those Ages so near the Apostles, so remarkable for Miracles and Martyrdom, are not better Evidence for the Mixture, than some of the sixteenth Century for omitting it? And here too I will answer him very plainly; They are better Evidence for the Use of the Mixture, but not for the Necessity of it, because they testify the one, but not the other.

In the next Paragraph, ^h he desires to know, when there is nothing but remote Possibility on the one side, and good Evidence on the other, which way the Verdict ought to be given? Surely for the good Evidence. But then this Evidence must be fairly given, and not only talked and boasted of, without any real Appearance of it. This is but a needless Repetition of what had been answered before ⁱ.

For his beloved Distinction of the Fruit of the Vine and the Tree, I beg of him seriously to consider what

^f P. 37. ^g Ibid. ^h Ibid. ⁱ No Sufficient Reason, p. 105.

has been offer'd in the *No Just Grounds*, p. 39, &c. and to say no more of it, till he can answer what he meets with there.

But because our learned Author has at length produced ^k something new, it is but fit I should take notice of that, before I proceed to what follows.

The Misna, says he, *describing the Ceremonies for the Paschal Cup, runs thus*: "When they mix the first Cup, both the Schools of *Shammai* and *Hillel*, bless or give Thanks for the Wine. The second and third are likewise mix'd, &c." Whence he collects, that *this shews that the Jews mix'd the Paschal Cup, and then called it the Fruit of the Vine, when our Saviour instituted the Holy Eucharist*. But here I must tell him, that in *Surenhusius's* Translation of the *Misna*, it is read, not *if they mix*, but *if they pour*. Which is quite besides our Author's Sense of the Word. Besides that he appeals likewise to *Buxtorf*, as concurring in this Interpretation. And it is worth enquiring, how *Dr. Lightfoot*, though a very great Master in *Rabbinical* Learning, comes to be a more infallible Translator than these. And this may serve also for an Answer to part of what comes in the next Page. Where I hope I may be pardon'd, if I note that more than usual Art is used to establish the Mixture upon the Authority of *Dr. Lightfoot*.

Here our learned Author tells us, ^l First, *The Paschal Supper began with a Cup of mix'd Wine*. Here every one would presume he had given *Dr. Lightfoot's* own Words, considering how he brings them in. But these it seems would not answer his Design; and were therefore to be amended, that they might seem to do it. *The Paschal Supper*, says the Doctor, *began with a Cup of Wine*. But this was not at all to the Vindicator's Purpose; for which Reason that

^k *Vind.* p. 40.

^l *Vind.* p. 41.

it might become so, an Addition was to be made, and seeing it was only of a single Monosyllable, this was easily slipp'd in; and so we find it in the Vindication, it began *with a Cup of mix'd Wine*. Here, to use his own Phrase ^m, is such a *Fallacy of over-vouching*, as is no where to be met with in the Answerer, and by God's Grace never shall be. But it may be he will think to excuse himself by this, that the next Words in the Doctor are, *They mingle the first Cup for him*. Yet neither will this bring him well off, in as much as he has not cited the Doctor's Words without an Interpolation, which he must own is not right. And again, if the following Words should import in the Original, according to *Surenhusius's* formention'd Interpretation, no more than that *they fill out the first Cup for him*, he has then no Pretence for this Misrepresentation. And that they do necessarily import more, he has not yet made out; and I am inclinable to think that he will not be able to do it. Secondly, It follows, *And then the chief Person gave God Thanks, who created the Fruit of the Vine*. The next Words in the Doctor are, *The School of Shammai saith, He gives Thanks first for the Day, and then for the Wine*, and so on. However the Doctor speaks to this Purpose afterwards; and I am willing to wink at small matters. Thirdly, He adds, still as if it were in one continued Discourse, and in that part of the *Misna* that is cited by the Doctor upon this Occasion, *This Cup was diluted; because their Wine was very strong, and not fit to be drank without Water*. Yet this comes not till above two large Pages after, and is produced not out of the *Misna*, nor the *Jerusalem Gemara*, but the *Babylonian*, that part of the *Talmud*, (of which ⁿ so disreputable a Description has been given by Mr. Collier, and other great Men.) As any

^m *Vind* Part. 2. p. 1.

ⁿ *No Sufficient Reason*, Part 1. p. 74, 75. and *No Just Grounds*, p. 37, 38, 39.

one may see that will consult Dr. *Lightfoot's Hebrew and Talmudical Exercitations*, Vol. 2. p. 257, and 260. Fourthly, He proceeds, ° *The same learned Doctor in his Comment upon the Eucharistick Cup, in the first Epistle to the Corinthians, observes, that in striking the old Covenant, there was Blood mix'd with Water: And in this Sanction of the New, there was Wine also mix'd with Water.* Now all that I can make of this is, that the Doctor professes our Saviour's Cup to have been mix'd, if he retained the ordinary Custom of the Nation in this matter, which, says he, is not in the least to be doubted; and then, as has been ^P observed before, argues upon this Supposition as here recited. But then here he only speaks his own Opinion, as what he thought he had very good Grounds for. And whether this be sufficient, to introduce a constant indissoluble Necessity of mixing the Sacramental Cup, our learned Author may please farther to consider at his Leisure. Fifthly, It is urged, *that the Talmudick Rubrick for the Paschal Nights Service, whenever it speaks of any of these Cups of Wine, brought to him that officiated, uses this Expression, וְיִמְצָא, they mingled it for him. And why not they poured out for him, since the Words will bear that Sense as well? But besides, hereto I may oppose what has been already offered, and not been replied to that I remember, by any of the Writers on the other side: ¶ That the Oxford Annotator, upon St. Cyprian's 63^d Epistle, has observed that it was all one with the Jews, whether their Wine were pure or diluted, and cites the Tosephos or Tosiphta, (an Addition that Rabbi Chaja made to the Misna, by way of Explication of several Passages in it) for his Assertion. Whence both Thomas Aquinas and Bonaventure, concluded the*

° *Vind.* p. 41.

^P *No Sufficient Reason*, Part I. p. 107.

¶ *No Sufficient Reason*, Part I. p. 75.

Mixture of Water not to be of Necessity, in order to the Integrity of the Sacrament. Sixthly and lastly, Whereas it had been pleaded from Dr. *Lightfoot*^r, that he teaches, *If a Man drinks Wine pure, and not mingled with Water, he has performed his Duty*; and had been asked, ^s *If a Jew might perform his Duty in an unmix'd Cup, why may not a Christian perform his in like manner?* And this was declared such an *invincible Rubb*, as would not quickly be got over: Here we are told from Dr. *Lightfoot* and the *Gemara*, that whosoever drank four Cups of pure Wine, he indeed had done his Duty about drinking Wine, but he had not done his Duty about setting forth their Freedom. Whence it follows, either that setting forth their Freedom was not a necessary Paschal Duty, because the Doctor says without any Exception, that he *has performed his Duty*; or else that the Doctor and the *Gemara* do not well consist with themselves, or with each other; which will not be much to our Author's Advantage. And so the Rub is not yet sufficiently got over.

Now comes a Repetition^t of the Distinction betwixt *the Fruit of the Vine, and of the Tree*. Which our learned Author undertakes to account for a little after, as if because there is an unagreeable Relish in some Fruit which is called *tasting of the Tree*, this were any sort of Proof, that Wine without a Mixture of Water was not to be looked upon as the Fruit of the Vine, but of some other Tree, in opposition to it. But this has had such an Answer in the *No Just Grounds*, p. 39, &c. that I have nothing more to say to it.

Dr. *Lightfoot*^v in his Preface to his *Horæ Hebraicæ*, informs us, *that the best way of searching out the Sense of the many obscure Places in the New Testament,*

^r No Reason, p. 40.

^s No Sufficient Reason, Part I. p. 107.

^t *Vind.* p. 42.

^v *Ibid.*

is to enquire in what Sense those Phrases and Manners of Speech were understood, according to the common Dialect of that Nation, with more to the same Purpose. And what is this to what is plain and clear in Scripture, as *the Fruit of the Vine* is? For I do not know I ever met with any one that thought it otherwise, till this learned Author took upon him to entangle and darken, instead of explaining it. And if it be not still really so, after all his Endeavours to perplex it, I must say as he does upon another Occasion, ^w *I think English is somewhat unintelligible*. And because the Doctor in the next Line mentions the *Talmudick Authors*, this Gentleman infers from it, ^x that *this Testimony which takes in the Gemara with the Misna, the Reader, I conceive, will conclude, comes full to the Purpose*. The Reader may conclude what he pleases. But I heartily wish our learned Author had expressed himself a little more clearly. If he means by what he says here, either that the *Misna* teaches, that the *Fruit of the Vine* necessarily implies a Mixture, or that the *Gemara*, and especially the *Babylonish*, is of equal Authority with the *Misna*; and if the Reader concludes this with him, I am afraid he will conclude abundantly too fast.

Next he produces the learned Dean of *Norwich*, Dr. *Wotton*, and Mr. *Ockly*, as if they were of his Opinion. Whereas the known Practice of the first, and both the Practice and ^y open Declarations of the others, plainly testify the contrary.

And now our Author victoriously, I will not say in *confiding Language*, concludes, that he hopes ^z he may have satisfied the Demand of sufficient Antiquity for this Usage. How well he has satisfied the Demand, is left to the candid Reader to judge. But he ought moreover to have remember'd, that his Business was

^w P. 19.

^x P. 20.

^y *No Just Grounds*, p. 39, &c.

^z *Vind.* p. 46.

to have proved the Necessity of such Usage, as enjoined by our blessed Saviour, or his Apostles; and not only that a mix'd Cup might, as he would have it, be sometimes called *the Fruit of the Vine*, but that it was the only true and proper Meaning of the Words. And I desire he would by no means think he has done this.

The Answerer is blamed, ^a for having said, *We bear nothing of a Cup purposely mix'd for our Saviour's Use, till the Apostolical Constitutions.* And though this is backed by the *Defender's* own Doctrine, ^b saying, *It is most reasonable to suppose, that the Wine blessed by our Saviour for the holy Eucharist, was part of that prepared for the Passover:* And again, ^c *The Scripture gives not the least Hint of any new Provisions, of any Change in the Entertainment for the Eucharist.* 'Tis most reasonable to suppose it the Remainder of the *Paschal Provision*; yet this Assertion, ^d he tells us, *was proved a Mistake:* But where I cannot tell. And if it had been so, it proved against himself ^e no less than the Answerer, and so had proved more than he intended by it, or would be willing to allow of. He adds, *To this our Author replies,* He cannot find these Authorities are produced for any thing more, than to prove that our Saviour used a Mixture. *And is not our Saviour's Practice,* says he, *upon so solemn an Occasion, a binding Reason for Imitation? especially when he bid his Disciples do what he had done.* Whereto I answer, First, That all Christians are not obliged to do every thing our Saviour did: For instance, not to dispute with the *Jewish Doctors*; not to walk upon the Water; not to get into a Ship and preach. Secondly, Our learned Vindicator himself owns, that our Saviour's *bidding his Disciples to do what he had done*, does not oblige them ^e to all the accidental Cir-

^a P. 49.

^b *Reasons*, p. 9.

^c *Defence*, p. 30.

^d No

Sufficient Reason, Par. I. p. 113, 114.

^e *Defence*, p. 25.

cumstances

circumstances of his Administration. And the Water, if there were any in the Cup, does not yet appear to be more than an accidental Circumstance of it; and so not necessarily to be continued. Thirdly, This, instead of answering, is plainly shifting the Scene, and running on to another Question. The Charge against the Answerer was, That he affirm'd *we bear nothing of a Cup purposely mix'd for our Saviour till the Apostolical Constitutions*; and the Answer is, That *our Saviour's Practice is a binding Reason for Imitation*. Does our Author call this arguing? So in the next Page he takes another Turn, from the Point he was to have been upon, and whereas the Answerer had spoken of the Cup in our Saviour's Administration, he pleads, *it will not follow that the Primo-primitive Christians did not mix the Cup purposely for this Sacrament*; which is no more to the Purpose than the other. But this, it seems, is our learned Author's way of getting rid of Contradictions. What follows about *Justin Martyr, Irenæus, Clemens Alexandrinus, and St. Cyprian*, has been so oft and so fully answered, that it is strange it should come here again.

To shew that our Saviour could not any way be supposed to have eaten leaven'd Bread at his *Paschal Supper*, if indeed it were a *Paschal Supper*, (for I have not been able to obtain a Sight of *F. L' Amy's Harmony of the Gospels*, wherein he undertakes to prove the contrary) to shew this, I say, the Answerer argued^f from the Unreasonableness of imagining, that our Lord would profess to keep the Passover, in such direct Contradiction to its Institution, as this would have been; from our Author's own Doctrine, that *our Saviour's last Supper went upon a Conformity to the Jewish Passover*; and from the Testimony of three of the Evangelists declaring the Day on which it was eaten, to be *the first Day of unleaven'd Bread*.

^f *No Sufficient Reason*, Part I. p. 111. 115.

Which several Considerations our learned Author wisely passes over in Silence. But because Dr. *Hammond* had been cited to prove, *g it was not necessary their Houses should be cleared of all leavened Bread, before the Evening of the fourteenth Day*; and the Answerer had submitted it ^h to the Reader's Judgment, whether the Doctor's Words were full to the Point; This on which the Answerer had least Dependence of all, he singles out from the rest, as if this alone would carry his Point for him. Whereas every one must needs be sensible, that admitting all that is pretended from this Doctor, it will never shew it lawful to have used leaven'd Bread, on any Day when the Passover was eaten. Whether it were necessary to be removed out of their Houses, or not, before this Day were ended, it was not to be made use of by any that applied themselves to celebrate the Passover. And of this our learned Author himself is so sensible, that he supposes a Dispensation necessary in order to the eating of it. For so he pleads, *i If our blessed Saviour dispensed with the Day, and with the Lamb, with the most material Parts of the Mosaick Institution, why not with that which is less significant?* Which Words plainly insinuate the Necessity of unleaven'd Bread, because otherwise to eat such as was leaven'd would not have needed a Dispensation ^k. But then he asks, why might not our Lord be believed to have dispensed with *what seems less significant*, as well as with *the most material Parts of the Institution*: And the Answer is very easy, because there was no occasion for this, to be dispensed with, as it is supposed there was for the other. And if the *Jews* are supposed not to have been obliged ordinarily to remove their Leaven, before the End of the fourteenth Day, because the Passover did not usually begin till then; yet when-

^g Defence, p. 59.

^h No Sufficient Reason, Part I. p. 116.

ⁱ Vind. p. 51.

^k No Sufficient Reason, Part I. p. 117.

ever they began to eat the Passover, they were to do it without Leaven, *Exod. xii. 20. and xiii. 7. and xxiii. 15. Deut. xvi. 3.* as I believe will not be disputed. And why this does *not reach home to the Point*, we are yet to be taught.

Supposing our Saviour took a mix'd Cup, only because it was ready at hand, the Defender puts this Question, *Why will it not follow for the same Reason, that he made use of Wine only because it was ready?* And the Vindicator adds, *Then the Inference will be, that there is no Obligation to communicate in Wine, but any other Drink may serve as well.* Now the *Antithesis* in the Defender's Question is not between Wine and any other Liquor, but betwixt diluted and pure Wine. And so the Question would be, Does it not follow for the same Reason, that he took pure Wine only because it was ready? And if this also were supposed, I know no hurt in it. Wine was what our Saviour design'd, as a fit Emblem of his Blood: And though the Blood were best represented by it when pure, yet the Difference is not so great, but that our Saviour could have made use of the other, if he had so pleased. But then the following Inference will by no means hold, ¹ *That there is no Obligation to communicate in Wine, but any other Drink may serve as well*; because, as has been noted before, it was Wine, *the Fruit of the Vine*, and not any other Drink, that our Saviour instituted.

Thus far I have proceeded upon the common Opinion of our Saviour's having eaten the Paschal Supper before the Institution of the Eucharist. But if *F. L'Amy's* Notion will hold, that it was not a Paschal Supper, but a common Meal our Saviour had been eating, (and perhaps our learned *Vindicator* will not quickly answer his Reasons for it) then all the Argu-

¹ *No Sufficient Reason*, Part I. p. 113.

ments drawn from the Passover for the Mixture are quite out of Doors.

Our learned Author proceeds; ^m *The Jews Distinction between the Fruit of the Vine, and the Fruit of the Tree, was reckon'd a great Impropriety by the No Reason, &c.* Whereupon says that Author, ⁿ *If the Jews would talk impertinently, I cannot think it necessary our Lord should do so too*; meaning, it was not necessary our Lord should be represented as doing so too. This the *Defender* professes to have thought too strong a Turn. And his Reason then was, ^o because the *Jews* ought to be allow'd to settle their Language, to assign the Notes of Distinction, and mark their Thoughts as they please. But this Reason being shewn insufficient, ^p the *Vindicator* now takes another Course, and complains of *Levity in the Expression*, and urges, that *we owe a greater Regard to the divine Majesty, than to bring him in for Diversion, and give him a share in furnishing a Jest.* And most certainly we do. But then I would beg leave to ask, Where is the *Diversion*? or what *Jest* has the Answerer brought our Saviour to furnish? I must freely own I know of none. What follows was only used as a serious and seasonable Caution to this worthy Gentleman, against fastening the supposed Impertinence of the *Jews* upon our blessed Lord and Saviour, as Partaker with them in it. And if he will be prevailed with to make that good use of it, I can assure him the Answerer will easily excuse all his unjust, as well as unkind, Reflections upon it. Whereto I add, that though I am utterly averse from the Thoughts of prescribing to our blessed Saviour, as the ^q *Vindicator* insinuates, yet he cannot but own that there are many things that may not be attributed to him. He cannot deny himself, he cannot lye, he cannot com-

^m *Vind.* p. 46.

ⁿ *No Reason*, p. 42.

^o *Defence*, p. 55.

^p *No Sufficient Reason*, Part I. p. 109.

^q P. 52.

mit any other Sin. And so neither can he do or say any thing that is apparently and manifestly unreasonable. And if the Vindicator thinks the Answerer has said more than this, it is his part to make good his Charge against him.

The Vindicator positively affirms, ^r *It has been plainly proved, the Mixture is meant by the Fruit of the Vine.* But whosoever will cast his Eye back to the *No Just Grounds*, p. 39, &c. will see it much more plainly disproved.

He tells us at the Conclusion of this first Head, (I had almost said in *confiding Language*) that the *Defender has proved our blessed Saviour drank the Mixture, and commanded the Disciples to do what he had done: And that the Apostles, and the universal Church, practised accordingly.* But the Unhappiness of the Case is, these things are proved only in Idea, in such a precarious uncertain manner, and with so little of Conviction to an impartial Mind, that we are still at a loss, as much as ever, for the Necessity and Essentiality of the Mixture.

So that this looks as if the worthy Vindicator had happen'd here to ^f *have too good an Opinion of his own Commodities.* Nevertheless such is his Opposition to the Answerer, that it transports him, and makes him forget what he had said in the Paragraph but just now mention'd, that in the Beginning of his Second Part ^r, he declares against *attempting to prepossess the Reader by Flourish and Gasconade, and that he will rather try to do something than talk of what he has already done.* Tho' it must be owned, he continues not long in this Mind: For in the very next Paragraph following, he professes to have disproved the Answerer's Plea, in his *Defence and Vindication*, the very same Fault, if it be one, for which he had so severely chastised the Answerer. But enough of this, if not already too much.

^r P. 49.

^f *Vind.* Part. 2. p. 1.

^r P. 7.

I come now to the second of the contested Usages, *Prayer for the Dead*. And for the Proof of this, this learned Gentleman begins with Scripture, as if this had taught us to offer up our Prayers to God, for those that are translated into Bliss before us. *Tertullian*, who first mentions this Practice^v, at the same time freely acknowledges there is no Rule in Scripture for it. However, this Gentleman professes to have found one; and it is *Ephes. vi. 18*. In the *Defence* he seems to lay very little Stress upon this Exhortation of the Apostle, and only just mentions it, as what he thought might possibly be of some Advantage to him. *He*, meaning *Tertullian*, says he, ^w might believe that *St. Paul comprehended the Dead, where he exhorts the Ephesians* ^x *to make Supplications for all Saints*. Yet this, as slightly mention'd as it was, the Answerer thought not fit to be pass'd over without some Consideration of it; and therefore in reply to it, he argues, ^y that tho' the Word *Αγιοι*, *Saints*, be frequently used in the *New Testament*, to denote the Members of the Christian Church here on Earth, it will not be found so applied to those that are departed from us. Now here our learned Vindicator ^z not only quarrels with this Assertion, but professes to shew it a palpable Mistake. And this is his way of doing it.

1. First he cites *St. Matth. xxvii. 52*. where at our Saviour's Crucifixion it is said, the Graves were open'd, and many Bodies of SAINTS which slept arose, and came out of their Graves after his Resurrection, and appeared to many. And hereupon he denies that these Saints were alive after their Resurrection, but were still in the State of Separation, and belonged to the Division of the other World. And he gives this very surprizing

^v De Coron. Mil. c. 3. ^w Defence, p. 63. ^x *Ephes. vi. 18*.

^y No Sufficient Reason, Part. 2. p. 3. And the same is more fully insisted upon in the No Just Grounds, p. 50, 51.

^z Vind. Part. 2. p. 12.

Reason of his Denial, ^a *That there never was, nor will be any Resurrection, excepting our Saviour's, till his second coming.* So then, according to his Doctrine, neither did *Elijah* ^b raise to Life the Widow's Child at *Zarephath*, nor *Elisba* ^c the *Shunamites* Child, nor nor was the dead Man ^d raised, who touched that Prophet's Bones, under the Old Testament; nor did our Saviour ^e raise the Widow's Son at *Nain*, nor ^f *Lazarus*; nor ^g *St. Peter Dorcas*. Nor can his own Relation of *Irenæus's* Testimony be true, declaring that in his Days ^h the *Dead were raised, and lived many Years after*: But I presume he had forgot this. This I hope is enough to let the Reader see how palpable a Mistake the Answerer was in, and how clearly our learned Author has proved it. But if this be not enough, let us try what we can make of his second Argument.

2. ⁱ *To silence this Pretence farther, the Text says, that many Bodies of Saints which slept, arose. Thus, says he, they are expressly called Saints, while they slept, that is, when they were dead in the Scripture Language.* Thus positive is this learned Author, by means of his arguing from our *English* Translation. For had he but looked into the Original, he must needs have been sensible, that the Word is not κοιμώων, but κοιμημένωων, not that *slept*, but that *had been asleep*, tho' now alive again, and called ἅγιοι, or Christians, because once more Members of the Church upon Earth; as has been noted before in the *No Just Grounds*. So that all the Mistake here, as well as in the foregoing Argument, is entirely the Vindicators. Besides, that now he owns them to have arisen, contrary to the immediately preceding Paragraph.

^a P. 3. ^b 1 Kings xvii. 22. ^c 2 Kings iv. 35. ^d Ib. xiii. 21.
^e Luk. vii. 15. ^f Joh. xi. 44. ^g Acts ix. 40, 41.
^h Defence, p. 49. ⁱ Vind. Part. 2. p. 3. ^k P. 51.

3. *St. Paul prays for the spiritual Improvement of the Ephesians, and particularly that¹ they may be able to comprehend, with all Saints, what is the Breadth, and Length, and Depth, and Height, &c. Now, says this learned Vindicator, that the Saints departed are included within this Compass, is most reasonable to suppose, because their Faculties are better proportion'd for such an Enquiry. And indeed he takes pains to get these Words applied to the Saints departed into, and now settled in, the other World. But when all is done, as no such thing is taught in the Words, so I am persuaded he will not find so much as one Commentator, whether ancient or modern, that concurs with him in his Sense of this, any more than of the other foregoing Texts. In all which, as far at least as I have been able to inform my self, he and his Followers stand single and alone, without any one Interpreter to bear them Company. Besides here he only says, *It is most reasonable to suppose the Saints departed are included within this Compass.* A strange and unaccountable Proof of an Essentiality! But he argues farther, ^m *Why may not the Righteous deceased be called Saints? One would think, when they are raised above human Infirmary, and secured in a sinless Condition, they should have the fairest Claim to this Title.* Oh that he could be persuaded to keep to his Text! The Question is, whether the Faithful departed are ever called *Saints* in Scripture? And if he argue till Domesday for the Reasonableness of giving them this Title, this will never prove that they are.*

The sum is, that the learned Vindicator is so far from shewing the Answerer to be in a Mistake in relation to the Word *Saints*, that he has clearly shewn himself to be in a very great one, in relation to each of the Texts here before us.

¹ *Ephes.* iii. 18.

^m *Vind.* Part 2. p. 10.

The Texts excepted to ⁿ by the Vindicator, were produced only as intimating some proper Occasions for teaching the Necessity of the Prayers contended for, if they had been necessary; but that neither in these, nor any other part of Scripture, is there any such Intimation. And this is most true, and not denied by the Vindicator himself.

But because it had been said, ^o in the Revelation of St. John, *I heard a Voice from Heaven*, says the Apostle, *saying, Write blessed are the Dead, which die in the Lord, &c.* But still not a Word of praying for them: *That is true*, ^p says the Vindicator. *But then in this place, there is not a Word neither of the Communion of Saints: No, nor of Baptism, or the Holy Eucharist.* But then there is besides a very considerable difference between the Cases of praying for the Dead, and the Communion of Saints; that the former is neither spoken of here, nor in any other part of Scripture; but the other, though not mention'd here, is plainly taught in *Rom. xii. 5.* and many other Places of the New Testament. And had Prayers for the Dead been so taught too, these Words in the *Revelation* had never been mention'd upon this Occasion.

The Answerer is charged in the next ^q Paragraph with misreporting the Defender, in saying, *He knew Prayer for the Dead had no Foundation in Scripture.* If this be a Misreport, I hope it may be pardon'd upon easy Terms, since in reality there is no Hint of it in Scripture. As ^r *Tertullian*, who first speaks of it, freely confesses. And the two Texts produced for it by the Vindicator, are shewn in no wise to answer his Expectation. And that it is not particularly prohibited in Scripture, or in his own Phrase, that

ⁿ *No Sufficient Reason*, Part 2. p. 5, 6. and *Vind.* Part 2. p. 4, 5.

^o *No Sufficient Reason*, Part 2. p. 6. ^p *Vind.* Part 2. p. 5.

^q *Ibid.* ^r *De Cor. Mil. c. 3.*

there is no prohibiting Law against it, I persuade my self I may safely say, and without Danger of Misreport, our learned Author knows, will never create a Necessity or Essentiality of it. Nevertheless he has a singular way of proving, that to say *he knew Prayer for the Dead had no Foundation in Scripture*, was a Misreport. *He is convinced Prayer for the Dead is nowhere condemned in Scripture.* I hope he does not call this proving. *He believes farther, that the Practice of the Apostles, and their traditionary Instructions, interpreted Ephes. vi. 18. and 2 Tim. i. 18. to this Sense.* Strangely convincing still! *And that the primitive Church went upon this Ground in their Devotions for the deceased.* This he may call Proof, and even Mathematical Demonstration, if he pleases: But every one else must needs see there is nothing at all in it.

The Arguments about *Onesiphorus*, to prove him dead, ^rour learned Author tells us, *must at the lowest be allowed probable.* And were it so this is nothing to the Purpose, unless this worthy Gentleman has found out an Invention for raising a Certainty from a bare Probability. And yet here is no Appearance of a Probability that he was dead, when *St. Paul* prayed for him, since if *St. Paul* might have lately parted with him, and might moreover have reason to expect he would not be at home for a considerable time, this might be a just Reason for not sending him any Salutation, as he would otherwise have done. And yet farther it has been ^tnoted before, that had *Onesiphorus* been dead, a Prayer for him *to find Mercy in the last great Day*, would be no Ground for praying for others, for Rest and Refreshment, or for an Improvement of their Graces in the mean time. This had been consider'd ^v before; but it is very usual with this Author to pass by what he cannot answer, and start some new Objection instead of it,

^r *Ibid.* ^t *No Sufficient Reason*, Part 2. p. 79. ^v *Ibid.* p. 3, 4. though

though for the most part to as little purpose as the former.

From these Considerations it appears, that the Answerer's Conclusion, *that the Custom of praying for the Dead has no Foundation in Scripture, is plainly so well drawn*, to use his own Phrase, that the Vindicator has nothing material to object against it. There is not a tittle in behalf of this Custom in the New Testament, and every whit as little in the Old; where I may say without *Misreport*, he knows there is not a Syllable concerning it: However he is pleased to say, ^w *praying for the Dead was practised by the Jewish Nation*. By this one would be tempted to think, it had been of constant and general Use during that Oeconomy. And yet alas! not only *Moses* and the Prophets were perfect Strangers to it, nor does it appear that it was so much as once thought of during all their Time; nor do any of their Historians ever mention such a Practice amongst them till the time of the *Asmonæans*, which was not the properest time to learn of them. And there is but one particular Instance of it to be found; and this but in one Author, the unknown Abbreviator of *Jason Cyrenæus*, an *Apocryphal* Writer, in the second Book of the *Maccabees*. Where it is observable, that this is but one single Instance, and only in an *Apocryphal* Book, and so disadvantageously circumstantiated too, that our Author himself would not, nor can any way recommend it as fit for Practice: And which if it teach any sort of these Prayers, they are rather for the Wicked than for the Faithful departed. And to collect from only one such exceptionable Fact, that it was the Practice of the *Jewish Nation* in general, and well known afterwards in our Saviour's Days, is such an Inference, that I shall be obliged to our learned Vindicator, if

^w *Vind.* Part. 2. p. 6. Of this see *No Sufficient Reason*, Part 2. p. 67, 68.

he will shew me one like it, out of all the Books he has ever read, and upon whatsoever Subject.

Thus far as to Scripture and the *Jews* : And I am exceedingly mistaken if any Cause was ever left more destitute of any tolerable Proof, than Prayer for the Dead is by each of these.

Hence we come to Tradition. And here the Answerer had urged, that ** Prayers for the Dead are not mention'd till the end of the second Century, nor for above an hundred Years after in any part of the World, except Africa. But this, says our learned Vindicator, affords no Proof against their being an Apostolical Usage.* And his Reason, or rather Fancy, is, *y because within this period Prayers for the Dead are mention'd as a general Custom, transmitted from past Generations.* This I will dare to say (and let him charge me with Misreport if he imagines he can make it out, which I am sure he cannot) is all the effect of a luxuriant Fancy, and has no other Pretence for it, but that *Tertullian* speaks of Tradition in its behalf, but without telling either of how long standing, or of what Extent it was. Which because he does not say, this learned Gentleman is resolved to say it for him, how grossly soever he be out in his Account. Then he pleads, that the *African* Church were not censured for the Use of it. And I believe he is fully satisfied, that had he and his Followers here in *England* practised it, without disturbing the rest of the World about it, they might in all probability have passed without any Ecclesiastical Censure for it. Which yet is very far from proving the Church of *England*, not to say the rest of Christendom, to have practised it, as well as themselves. But I find a great Zeal for a Cause will encourage even a Man of Wit and Learning, to take up with any thing for an Argument.

** No Sufficient Reason, Part 2. p. 6. y Vind. Part 2. p. 7.*

The Answerer had instanced ^z in divers sorts of Prayers for the Dead, that had been used by those that prayed for them, and divers Limitations as to the Persons prayed for, and had desired of the *Defender*, as in all Reason he might, to be informed which of these Prayers were essential, and which not. *To this Question*, says he, *the Reasons, &c. afford an Answer*: But such an one, as is not an Answer at all, and cannot possibly pass for any. However, if this will not do, he will give us none; though of absolute Necessity, in order to a right Performance of the Usage so earnestly recommended to our Practice. And which he in vain recommends, unless he will first inform us of the Nature of it. So that I might well give over here, as being at a sufficient stop, if no such Direction can be had, without which no one can be sure to use these Prayers aright, were they as necessary as he would have them. However I will follow him, though it be more than I am as yet any way obliged to.

It had been objected, ^a *That Tradition alone cannot create a necessary Duty*. To which, says our Author, ^b *the Defender replied, that Scripture referred us to Tradition; that it is a necessary Duty to believe the Scripture the Word of God; and that we have no sure Ground to go upon, for this necessary Duty, but Tradition*. But to this, he affirms, *the Answerer has yet given no satisfactory Answer*. He does not deny that the Objection has been handled at large, ^c and so convincingly, that he would not venture upon a Reply to it. All he says is, that it has had no *satisfa-*

^z No Sufficient Reason, Part 2. p. 7 to 16. Which Pages, if the Reader will please to consult and consider, he cannot but see how reasonable the Request for an Answer to them was; and how defective the Vindicator has been in not attempting, at least, to give one; and how little all his following Argumentation signifies for want of it.

^a No Reason, p. 53.

^b Vind. Part 2. p. 6.

^c No Suff. Reason, Part 1. p. 22 to 36.

Story Answer. Yet if it be what he cannot confute, that I hope will be sufficient, whether he like it or not. It has also been somewhat largely defended in the *No Just Grounds*, p. 15 to 30, but perhaps not *satisfactorily* as to him.

The next Paragraph ^d is so totally besides the Mark, that it is impossible to apply it, our Enquiry not being how far these Prayers may operate, but what sort of *Receipt* we have for them, and for whose Benefit they are to be used.

In short, the Question is not about the Force of the Medicine prescribed, but the Composition, or the necessary Ingredients of it. And these it seems we are not to know.

This Gentleman, says our learned Vindicator, ^e quotes a great many ancient Fathers and Liturgies, as Instances of Prayers for the Dead. What Advantage he will gain by this Recital, I cannot imagine; unless his single Opinion will pass for more than a Counterbalance to all these weighty Authorities. That the Answerer had a thought of this, I am sure he cannot imagine: Nor could he possibly be at a loss to know what Advantage was propounded by them, if he had the Patience to read the two next Pages of the *No Sufficient Reason*. Though what Advantage may be got by them is another Question, because I see he was resolved not to answer the Question aimed at in them. It was too hard for him, and therefore it served his Purpose best, to let it alone. The great Variety of these Prayers being made sometimes for part of the Saints departed, sometimes for all, sometimes for those who died in their Sins, and sometimes with Exclusion of them; sometimes with respect to the Body, and sometimes to the Soul; sometimes for the Blessed Virgin and the Patriarchs, Prophets, Apostles and Martyrs; at other times with Exception to the Martyrs;

^d *Vind.* Part 2. p. 7.

^e P. 8.

and by Parity of Reason to these others too: As also sometimes they prayed for Rest and Refreshment, as from a State of Anguish and Torment; sometimes for a Place in the Region of the Blessed; sometimes for Forgiveness of their Sins, and Deliverance from the Pains of Hell, and from the deep Lake; and sometimes again that they might be instated in eternal Peace, &c. *Wherefore*, says the Answerer, *these kind of Prayers being of so many different sorts, before our learned Author presses us to the use of them, it were to be wished, he would be so kind as to instruct us in the right method of using them; that he will certainly inform us which of these Prayers are essential, and which otherwise, that we may know whom we are to pray for, and for what; with more to the same Purpose. And this surely was a reasonable Demand, and the Refusal to answer it highly unreasonable, nothing in the World being more improper, than to press a Duty as of necessity to Salvation, and yet not let People into the Nature and Extent of it. But this Gentleman it seems is either of another Opinion, or acts as if he were; and therefore instead of an Answer, puts us off with a needless Reflection, and not at all to the purpose.*

But there is a Reserve behind, says our Author^f; *Had our Lord*, says the Answerer, *designed this as a necessary Duty, he would have given us some Directions about it, and revealed the Nature and Happiness of the State of our departed Friends. In answer whereto he replies, that our Lord did not reveal the whole of the Christian Religion. True, not in his own Person. But he has neither revealed these Prayers, either by himself, or his Apostles. And so this Answer falls to the Ground.*

What follows about § *Tertullian* needs nothing more to be said to it, than what is to be met with in

^f *Vind. Part 2. p. 8.*

§ *Ibid. p. 9, &c.*

the *No Sufficient Reason*, Part 1. from p. 22 to 36; and Part 2. p. 17 to 21, and p. 41, 42, 43.

The Answerer had desired the learned Defender ^h; to shew that this Tradition of praying for the Dead, was one of those Doctrines St. Paul had delivered either to the Corinthians or Thessalonians: Because he had appealed to these in behalf of a traditional Authority for them. But this ⁱ he does not like; and complains of it as an unreasonable Request. For which Cause I will take liberty to enlarge it, and desire he will shew that this same Tradition was taught; either by St. Paul or any other of the Apostles, not only to the Corinthians or Thessalonians, but to any Person or Number of Persons whatsoever. And this I am sure is very reasonably to be required by any who remembers, that he insinuates it to be one of those Institutions ^k the Spirit of Truth was to teach them, after his Descent on the Day of Pentecost.

P. 12. He quarrels with the Answerer's Translation of those Words of Tertullian, *Traditio tibi prætendetur, Auctrix, consuetudo confirmatrix, Fides observatrix*. Which Words the Answerer had rendered thus; *Tradition is their Author, Custom has confirmed them, and Faith observes them*. But this it seems will not pass Muster; but he refers us back for the true Sense of these Words to the *Reasons*, &c. p. 11. *The Practice stands upon a Bottom of Tradition, 'tis confirmed by Custom, and one Generation follows it upon the Credit of that which went before*. And whether of these two Translations comes nearest to Tertullian's Words, every one is desired to judge.

P. 13. He teaches, that he need not shew what Apostle ever taught *Prayer for the Dead*; if he has proved it an Apostolical Tradition, that is sufficient. By sufficient, I presume he means sufficient to make it of perpetual Obligation, else he ought to have explained

^h *No Suffi. Reason*, Part 2. p. 22. ⁱ *Vind.* Part 2. p. 13. ^k P. 8.
his

his Intention. But how then does he answer the Practice of the *Quartodecimani*, in their keeping of *Easter*? He owns^l they did it in Imitation of *S. John* and *S. Philip*; so that they plainly had it by Apostolical Tradition. Yet this was not thought so obliging, but that when a Contest arose about it between *Victor* and the *Asiatick* Bishops, it was concluded fit to be laid aside, in direct Contradiction to this Rule of our learned Vindicator. And with very good Reason, because, as he himself speaks^m in another Case, it had *no Command* for it, *or binding Rule in Practice*. Which shews that according to his own Doctrine barely Apostolical, or even Scriptural Usage, is not sufficient without a Command, to institute any Essentiality in Religion.

The learned Vindicator cannot agree with the Answerer, ⁿ *that there is no Article of Faith, no Precept of Morality*, concerned in the present Controversy. But sure if it be no where taught in Scripture as necessary to be believed, it can be no Article of Faith, if it have no Precept at all for it, then no Precept of Morality. This is very plain and clear; and if this learned Gentleman will not assent to it, let him not deny it, but try what Work he will make in going about to disprove it.

There is a Passage out of *Tertullian*, cited by the Answerer, which if applied to the Prayers contended for, would seem, instead of encouraging them, to profess them unlawful. His Words are these; ^o *If it be pleaded that it is therefore lawful to be crowned, because the Scripture does not forbid it; it may with as much Reason be retorted, that it is therefore not lawful, because the Scripture does not command it. And I should presume, says the Answerer, his Authority to be as valid on the one side, as on the other.* Of which,

^l Defence, p. 9. ^m P. 20. * Vind. Part 2. p. 14.

^o No Sufficient Reason, Part 2. p. 28.

says the Vindicator, *p his seventh Answer falls in the Reply to his first, and thither I refer the Reader.* And so passes it over without other Notice; tho' there is not a Word to be found of it in the Place referred to. However, having had this Occasion to look back to p. 17. I met with an Argument that I had like to have forgotten. The Defender had pleaded for himself ^q a Saying of *Tertullian, Where there is no written Rule for general Practice, we ought in reasonable Construction to believe the Rise from some Apostle or other.* Hereto the Answerer objects, ^r *This is not an infallible Scripture Doctrine, but only a Saying of Tertullian; in which it was possible he might be mistaken.* Whereto replies the Vindicator very briskly, ^s *Is there then nothing infallible, but Scripture Doctrine? I hoped Mathematical Demonstration, First Principles, and Inferences fairly drawn from them, might have had this Privilege.* And is this at all to the Purpose? Has he any Mathematical Demonstration for the Necessity of his new Communion-Office? Is Prayer for the Dead a First Principle? Or is it an Inference fairly drawn from one? Every body knows it is none of them; and by good and undeniable consequence, his sort of Evidence comes in therefore very oddly in this Place. But it often happens, that talking high prevails with some People, above a close and substantial Argument.

The Answerer thought the *Tradition for praying for the Dead, not to be very old in Tertullian's Time*; ^t and offer'd three Reasons for his Opinion. The ^v first of these this learned Gentleman thought fit to pass over, as if he esteemed it below his Notice. But whether it were not for another, and a very diffe-

^p *Vind.* Part. 2. p. 19.
^{Reason}, Part 2. p. 26.
^{cient Reason}, Part 2. p. 29.

^q *Defence*, p. 68.

^r *Vind.* Part 2. p. 17.

^v *Vind.* Part 2. p. 19.

^s *No Sufficient*
^t *No Sufficient*

rent Reason, I beg of the candid Reader to look it over, and be Judge between us.

Our learned Author, in the Beginning of the first Part of his *Vindication*, complains of the Answerer, that *he paints the Defender and the rest of his old Friends in hideous Colours*. But now he is resolved to be even with him; for here he insinuates him to have taught *Prayer for the Dead*, ^w to be little less than the Heresy of the *Gnosticks* and *Cerinthians*, who denied the Incarnation, and maintained licentious Principles, and to have born hard upon the *Honesty* or *Understanding* of the ancient Church. This is no very kind Treatment; but the Reflection being only personal, is easily both born and forgiven.

Not many Lines after he positively affirms, that *Irenæus knew Prayers for the Dead were offer'd at the Christian Sacrifice*. Yet I hope I may be thought pardonable, if I as positively affirm on the contrary, that this is more than he knows, or can prove. And yet he argues as freely upon it, as if he knew it a certain and undoubted Truth.

P. 15. He asks, *since Tertullian was a very learned Person, and particularly skill'd in the Roman Laws, what Reason is there to believe he would cross upon the common Notion, and speak out of Propriety in this place?* Which is no Argument at all, unless he can prove that a Civil Lawyer is always to be as nice in his Expression, as when he is pleading at the Bar, and may never use his Words in the same Latitude with other People.

The ^x *Vindicator* is not willing to take notice of what *Du Pin* had said concerning the *Apostolical Constitutions*, because the Words themselves were not cited at large, but only the Place referred to, where they are to be seen. But yet he readily appeals to him, to prove Prayers for the Dead to have been

used within the compass of the three first Centuries. And pray observe the Nicety of his Argument, *Prayer for the Dead is not remarked as an Usage posterior to the Apostles*; yet neither does *Du Pin* say it was not posterior to them: neither does Cardinal *Bellarmino*, or Cardinal *Baronius*, remark it as posterior to the *Apostles*: Which is no Proof that it was not so. But to return to Monsieur *Du Pin*, our learned Author took care to stop in very good time. For had he gone on but to the very next Words, he would have found them not mightily to his Advantage. *They prayed*, says he, ^a *for the Dead, and offer'd Sacrifices for them. The Christians gave amongst them the Kiss of Peace, called one another Brethren, and continually made the Sign of the Cross.* And not only so, but ^b *they prayed to the Saints and Martyrs, &c.*

So that as far as this great and learned Critick goes according to the Tradition of those Ages, not only *the Kiss of Charity*, and *the Sign of the Cross*, seem to be as necessary as *Prayers for the Saints*, but likewise *Prayers to the Saints and Martyrs*. And so this celebrated Writer's Testimony, by reaching too far, does no Service at all, unless Prayers to the Saints and Martyrs be another Essential of our Religion.

The *Vindicator* offers at ^c some farther Probabilities in relation to the Apostolical Constitutions. But since they are only Probabilities at best, I shall not trouble the Reader with them: But if he desires to enquire farther into that Subject, I shall rather refer him to the aforesaid Monsieur *Du Pin* in his Account of *Clemens Romanus*, p. 31, 33. and to the *Addenda* to the ingenious Mr. *Drake's* excellent Sermon before the University of *Cambridge*, where he treats very learnedly and judiciously upon these Constitutions.

^a Nouv. Bibl. Tom. I p. 224. Edit. in 4^{to}.

^b On Prioit les Saints & Martyrs. ^c Vind. Part 2. p. 21.

The Defender having taught, ^d that *Tertullian's* Treatise *de Coronâ* was written two Years before he turned *Montanist*, the Answerer ^e produced good Authorities to the contrary. But these will not go down with our learned Author. He has no Objection to make to the late Dr. *Allix's* Testimony in the Case, so that that stands unshaken; but this is the only one that passes without Censure. He begins with *Baronius*, whom he charges with a Mistake, but for what Reason deserves to be considered. The Words on which the Cardinal founds his Opinion, he says, ^f have a plain reference to S. *Paul's* Exhortation of taking the whole Armour of God, and not to any of the pretended Prophecies of *Montanus* and *Maximilla*. But tho' these Words, *Calceatus de Evangelii paraturâ, succinctus acutiore verbo Dei, totus de Apostolo armatus*, shod with the Preparation of the Gospel, begirt with the sharper Word of God, all over armed from the Apostle; though these Words, I say, are in the former part of the Chapter, out of which *Baronius* made his Observation, every one must see at first view, that the Words cited by him have no Relation to them. As neither have these Words of the Apostle's Exhortation to the *Ephesians*, Eph. vi. 14. And so *Baronius's* Calculation stands yet firm and good.

The next he objects to is Dr. *Cave*; but all he has to say against him, is purely from a Mistake of his own. Dr. *Cave*, says he, *supposes this Book written A.D. 218*. Whereas whosoever shall consult Dr. *Cave* himself, will find he says in the Year 208; and so all his Objections against him come to nothing. Nevertheless he directs rather to rely upon *Beatus Rhenanus*, *Pamelius* and *Rigaltius*. Now if either *Rigaltius*, or *Beatus Rhenanus*, has fixed any Year for the writing the Book *De Corona Militis*, I must own it

^d Defence, p. 74.

^e No Sufficient Reason, Part 2. p. 34.

^f Vind. Part 2. p. 26.

has escaped my Observation. And as for *Pamelius*, he says it was in the Year 208, the very same Year to which *Dr. Cave* referred, as our Author must needs be sensible, if he please but to look once more into that great Man's *Historia Literaria*. Which agrees also with *Monfieur Du Pin*, who, our Author himself tells us, throws it between 207 and 210, and whose Testimony as to this Books being written in *Montanism*, he does not here except to. So that we have all the Authorities cited on our side still safe, except that of *Mr. Tillemont*; yet though he is singular as to the Time when he says this Book was written, he is very positive that it was written in Schism. And it does not follow from his Mistake in the Chronology, that he was mistaken also in this Assertion.

The learned Vindicator proceeds to argue, ^g that with *Prayers for the Dead*, *Tertullian* mentions divers other Usages confessedly not *Montanistical*. But sure this is no Evidence, that he being then a *Montanist*, could not possibly add to them one that was so.

And a little after ^h he would needs have the Answerer chargeable with casting a Reflection upon the great Council of *Nice*, as Favourers of *Montanism*. Though they have made no Decree in Favour of *Montanism* in general, or even so much as of this one Particular of *Prayer for the Dead*. As if their not censuring it were enough to make them guilty of it; and if he argue at all to his own Purpose, to make it essentially necessary to all Christians.

Again ⁱ he complains of the Answerer, that in reciting this Passage of his, *which makes him still stand more clear from the Suspicion of Montanism*, he had left out these two Words *still* and *more*. And the Fact is certainly true, that seeing he was to answer the Defender's Argument, he thought it sufficient to give it its full Force; and if he did this in as short a

^g P. 31.

^h P. 32.

ⁱ P. 34.

manner as he could, it is to be hoped he may be excused, though he did not report every Word of the Sentence. And he never expected to have been reproached for the Omission of these Words, since he did not imagine the Argument to be the weaker for want of them; nor is he yet sensible that this Omission does at all alter the Sense of what was said: For either *Tertullian* was clear of the Charge against him, or he was not. If he was clear of it, there was no need of his being still more so: If he was not clear of it, these Words *still* and *more*, would not make him so.

His next Complaint is, ^k that the Answerer speaking of *Tillemont's* Account of the Preface to the Martyrdom of *S. Perpetua*, makes him say, *there are some Expressions in the Preface, which gave good Reason to conceive, the Compiler was engaged in the Follies of the Montanists*. No, says the Vindicator, *Tillemont* does not say this, but only that *there were some Terms in the Preface, which made some People of Learning believe it*. And if this be of any mighty Advantage to him, I am very willing he should make his best of it.

He cites *St. Augustin*^l, declaring it to be more than can be proved that *Dinocrates* died unbaptized, which he desires the Answerer would remember. But he seems not to remember what the Answerer had declared ^m, that this same *Dinocrates* is spoken of by *St. Augustin*, as either having never been baptized, or else having been afterwards tempted by his Father to *Idolatry*; and that he did not suppose our learned Author would desire to have a Prayer made for any in either of these Conditions. And he has not yet been pleased to inform us, whether he would or no.

P. 40. He undertakes to shew what Usages Tradition makes necessary, and what not. And here he professes to have proved, that Prayer for the Dead

^k P. 35.

^l P. 36.

^m No Reason, p. 59.

was constantly used from the Age of St. John to the fourth Century. Though whosoever seriously considers his way of proving it, will find it come short of what he professes. Besides, that though the Time of St. John's Death be often recurred to, in Behalf both of the Mixture, and Prayer for the Dead, the Reader cannot but observe, that that Apostle is never so much as pretended to have spoken a Word in favour of either of them. And from that time downward, 'twas practis'd, till within this last 200 Years. And therefore could we argue no farther, we ought in Reason to conclude the Church had good Motives to warrant this part of their Worship. But pray, good Sir, had they not the same Motives to warrant theirⁿ communicating of Infants? Was not this the Practice in St. Cyprian's Days? And did the Council of Nice, and those that follow'd for many Ages, ever condemn it? Your Arguments plead so much for the Necessity of this, that I cannot see why it should not have been put into your new Service-Book, as well as *Prayers for the Dead*. If the former be not necessary, your Reasoning here will no more prove the other to be so. But as to *Tertullian's* Usages, which of them are essential, is to be known, you say, by the Church's either dropping or retaining them. But how then should *Tertullian's* Contemporaries have acted upon this Principle? It was impossible for them to know, how many of their Usages after Ages would retain, and which they would drop. Which left them in the dark, as to the Obligations they were under, these not being to be learn'd from Scripture, or the Custom of their own Time, but from the Behaviour of future Ages, of whom it could not be foretold, whether they would continue them on, or not. This was such a Test whereby to judge of their Necessity, as could not be fore-known with-

ⁿ See *No Reason*, p. 15, 16.

but the Gift of Prophecy; which every Age is not to pretend to. And not only in *Tertullian's* Days, but for many Ages after, according to this way of Reasoning, it was impossible for Christians to discover to what Usages they were undoubtedly obliged; because they could not foretel what Usages would be dropp'd in future Times: which, according to our learned Author, is the only way whereby to know whether they were of lasting and necessary Obligation.

Our learned Author argues with great Zeal for the Reasonableness of praying for the Saints departed. If he had done it for the Necessity of such Prayers, it would have suited much better with his Undertaking. But yet to follow him in his own Method: 'Tis allowed, says he, *o the Saints pray for us.* So also say I, the blessed Angels continually do us good Offices: *Why ought we not to come up to somewhat of Requital, and return a reciprocal Benevolence?* Yet this I promise my self, this learned Gentleman will not affirm, to be necessarily incumbent upon us. Though the Argument is much stronger on that side. That the Saints in Glory pray for us, is at best but a rational Conclusion: But the Scripture tells us plainly of the Angels, *P that they are ministring Spirits, sent forth for the good of them that shall be Heirs of Salvation.* And in divers Places of the Old and New Testament we are taught, how *q* they rejoyce at the Conversion of a Sinner, how *r* they saved Lot out of Sodom, *s Shadrach, Meshech and Abednego*, out of the burning Furnace; *t Daniel* in the Lyon's Den, and delivered St. Peter when in Prison; how *w* they carried Lazarus into Abraham's Bosom, shall *x* summon us to rise at the last Day, and shall then *y* sever the

o Vind. Part 2. p. 42.

P Hebr. i. 14.

q S. Lu. xvi. 10.

r Gen. xix. 1, &c.

s Dan. iii. 28.

t vi. 22.

v Act. xii. 7.

w S. Luk. xvi. 22.

x 1 Thess. iv. 6.

y Matth. xiii. 49.

Wicked from among the Just. And again, that ^z *little ones*, such as are low and mean in the Esteem of the World, have yet *their Angels* standing continually in the Presence of God, who *always behold the Face of our Father which is in Heaven*, and are ever ready to receive his Commands concerning them: Whereas the Scripture says nothing of the Prayers of the Saints for us. Yet according to this Gentleman's Doctrine, no Prayers are desired for the former; and yet they are so necessarily required for the latter, that one of the Articles of the Creed cannot be maintained without them. This is unaccountable enough. But perhaps he will say, ^a the one may be benefited by our Prayers, and the other cannot. Yet this is more than the Scripture has taught us, or he will ever be able to prove. And our Conjectures, how reasonable soever, will never authorize any of us to impose any sort of Worship, that Almighty God has not appointed. For which Reason it would be much better becoming Christians to conclude, that were Prayer for the Dead an Office due to them, and by which they may be benefited, God Almighty, who has so clearly taught us our Duty in other respects, would not have failed to do it likewise here; and that since he has not done it, it will be properest for us to acquiesce, and stick to what he has revealed.

Our learned Vindicator disallows of all other Acts of Communion with the Saints departed, but only that of Prayer^b. And yet he must own at last, that Communion does not always imply Prayer for those with whom it is held. I suppose he will not deny himself to be in Communion with the blessed Angels who are so highly useful to us, as has been shewn, and yet he does not demand Prayers to be made for them. But I am sure he must own that we have

^z *Matth.* xviii. 10.
p. 42, 43.

^a See *No Sufficient Reason*, Part 2.
^b *Vind.* Part 2. p. 92.

Communion with^c the Father and the Son Jesus Christ, as ^d likewise with *the Holy Ghost*: And there is no room for such Prayers here. Communion therefore may, and must be, where yet Prayers for the Party concerned, and with whom we hold Communion needs not, nor can always, be put up. But perhaps he will say, they are always necessary, where the Persons prayed for may be benefited by them. If so, yet it lies upon him to prove the Saints departed are any way benefited by the Prayers of those on Earth. This he concludes from their being in a less perfect State of Happiness, till the Resurrection. But the Scripture has never taught us his Conclusion is right; nor can Reason without Scripture, evince it to be so. We have neither Direction for such Prayers to be made, nor any Promise of their Success; and of what Use then can they be presumed to be to those for whom they are made; or what Obligation can we be under to make them?

Which is a sufficient Reply to all ^e his Attempts for proving these Prayers necessary, from the Supposal of their being lawful. In as much as after all our Author's pleading for them, it is not proved that the Saints departed are or can be any way benefited by them. But it is here shewn, that Communion may be maintain'd without them.

Our Author argues, ^f *If the African Christians practised any unauthorized Worship, especially in so solemn an Instance as this before us, the whole Church must be involved in the like Misfortune.* This is carrying Things very high. For whoever taught before, that if some particular Church, or perhaps only some part of it, used something uncommanded in their Wor-

^c 1 S. Joh. i. 3. ^d 2 Cor. xiii. 14. ^e *Vind.* Part 2. p. 95, &c. See also *No Sufficient Reason*, Part 2. p. 77, 78.

^f *Vind.* Part 2. p. 49. See also *No Sufficient Reason*, Part 2. p. 46.

ship, something for which there is no Scripture Rule, as *Tertullian* expressly affirms, of the Prayers contend- ed for, that there is none; whoever I say taught be- fore, that the whole Church were *involved* in the same Guilt with them, if they did not presently ex- communicate them? This is a Strictness of Disci- pline, fit only for those who refuse to communicate with any that will not join with them in their new Office, but which was not thought necessary in the first and purest Ages of Christianity: As neither on the other hand is it a *sufficient Proof*, as our learned Author here affirms, *that they practised elsewhere in the same manner*. As every one that does but a little consider with himself, may plainly see. Nor again is there any such Malignity in this Usage, as that whosoever embraces it, must presently be stigmatiz'd as a *Montanist*, and *St. Cyprian* in particular, whilst he kept off from the grosser and more offensive Prin- ciples of that Sect?

Being asked, § *What sufficient Warrant St. Cyprian had for this Practice*, he tells us, ^h *He will not repeat the Scripture Authority already mention'd*. And there is no Reason that he should, because he is plainly shewn to have wholly proceeded upon a Mistake in that respect, whatsoever he boasts to the contrary. But then he adds, *He had Tradition up to the Aposto- lical Age*, which is another Mistake. Again, says he, *He had a Decree of the Bishops his Predecessors, to justify his Practice*; that is, a Decree against any one that should constitute a Clergyman his Executor; *That he should not*, says he, *have the Prayers of the Church, nor the Eucharistick Sacrifice offered for him after his Decease*. The Words in the Original are these; ⁱ *Non offeretur pro eo, nec Sacrificium pro dor- mitione ejus celebraretur*. And he does not affirm his Words to be a proper and true Translation of them;

§ P. 47.

^h *Vind.* Part 2. p. 49.

ⁱ *B. Cypr. Ep. 1.*

nor indeed can he, as may appear from what has been said before^k. And I cannot but think the learned Oxford^l Editor of *St. Cyprian*, and the worthy^m Author of the *New Separation from the Church of England groundless* since, to have given a better Account of *St. Cyprian's* Meaning, than is to be gather'd from these Words of our Author. *Oblationes*, as the Author but now namedⁿ observes from *St. Paul*, very properly imports *Offerings towards the Maintenance of the Clergy and the Poor*; and it being usual to make such Offerings in Memory of their departed Friends, on the Anniversary of their Deaths, when their Names were recited out of the Diptychs, it will by no means follow that these Oblations were made by way of Impetration, and as Propitiatory for those on whose account they were made. Nor can it be proved that the Sacrifice here spoken of, was not of Praise and Thanksgiving in Memory of his Death. Yet the contrary ought to be plainly and clearly made out, before our Author can infer a Necessity of Praying for the Dead from it. Well; but *to deprive a Man of a thing, the want of which does him no harm, is an insignificant and ridiculous Penalty, and very unfit to be imposed by a Bench of Bishops*. But how comes it to be so *insignificant and ridiculous a Penalty*, to set a Mark upon an Offender, by not suffering his Name to be put in the Diptychs, and be recited thence; nor any Thank-Offerings to be made in Memory of him, by reason of his Offence? This sure might become a *Bench of Bishops* to impose, upon such as they concluded to have justly deserved it. And this learned Vindicator does not pretend to shew it did not. Which is an Answer too to what comes after, p. 52. concerning *Geminus Victor*.

^k *No Sufficient Reason*, Part. 2. p. 53.

ⁿ *New Separation groundless*, p. 42.

^l In loc. ^m P. 50.

^o *Vind.* Part 2. p. 50.

As to what follows about the Degrees of Serviceableness, he that will look back to the ^P Place referred to, will find that this is only mention'd amongst some other Considerations, which he is pleas'd wholly to pass over; and moreover that it was only designed to shew, that if these Prayers were any way serviceable to the Saints departed, which I cannot yet find they are like to be, it might possibly be in so very low a Degree, as could not be pleaded, even by himself, to make them necessary. However now he tells us, ^q *Without doubt the least Service to them makes it our Duty to perform it.* Supposing then this *least Service* may be done them, it will be a very hard Task to prove from hence, that it is better to break the Unity of the Church, than not do it. But if no such Service can be done our departed Friends, and it does not yet appear it can, how dangerous must be a Rupture made upon so slight a supposed Ground as this is?

He freely owns St. *Cyprian* to have been mistaken in the ^r Point of Rebaptization; and he cannot well do otherwise in respect to the communicating of Infants, since he has given it no place in his New Communion Office. And if this celebrated Martyr were in these two Mistakes, it is not impossible that he might fall also into a third. At least it is certain he was not secure from Error, and so cannot be of sufficient Authority for introducing a necessary Duty no way prescribed in Scripture; no, not even Prayers for the Dead.

For what follows about *Chemnitius*, *Desiderius Heraldus*, and others, I beg the Reader only to look again over pag 49, &c. of the *No Sufficient Reason*, Part 2.

^P *No Sufficient Reason*, Part 2. p. 47.
^r P. 52.

^q *Vind.* Part 2.

He will not allow ^f *Dormitio* in St. Cyprian to mean the Death of the Person departed, though what else he will make of it, I know not. *Was the Church,* says he, *glad purely because the good People were gone from their Company, and removed into the other World? Did they give Thanks only for their Death, and because they were rid of them?* This he cannot with any Reason suppose to be the Answerer's Interpretation of the Father, but because they were advanced to a State of Bliss and Happiness by their Death. This was just Matter of Joy and Triumph to their Friends, that they were delivered out of the Miseries of this sinful and troublesome Life, and translated into incessant Glory and Felicity. And for this Reason it is well known, the Days of their Martyrdoms were accounted as their Birth-Days, and were accordingly, and some of them are still, observed with Gratulations and Exultation. Yet this will not satisfy this Gentleman, he must needs have *Oblatio pro dormitione*, to be an Oblation for their Repose or Sleep; and so for the Benefit of the Person 'tis made for. Tho' what Benefit it would be to such an one, to sleep away his time betwixt his Death and the Resurrection, deserves to be well consider'd; or what our Author can mean, in pleading for Prayers or Oblations to that end.

It was argued in the ^t *Defence*, and so it is here again, ^v that *offeretur pro eo*, could not import giving Thanks for Victor's good Example, because his Example was not good: Nor was there any Necessity of giving Thanks for him upon the account of his Example. But this hinder'd not the giving Thanks for others, whose Examples were better than his. And as for him, the Decree was made against giving Thanks for him, upon that or any other account. So that this is no Evidence at all against the use of giving Thanks for the good Examples of the Deceased, whose past

^f P. 56.^t P. 80.^v *Vind.* Part 2. p. 56.

Behaviour had given occasion for it; but it is rather implied in the Prohibition of paying the same Tribute to *Victor*, whose Carriage had not been so regular as it ought to have been, and so put him under the Censure of being treated in a different manner from those who had no such Objection lying against them, as was against him. *This Respect*, as he proceeds, ^w *paid to the Martyrs Memory, though mentioned at the Eucharist, is plainly distinct from the sacrificial or oblatory Representation of our Saviour's Body and Blood.* The natural Consequence whereof is, that it was not a propitiatory Oblation for them, as he would have it. Nor does it any way appear, that the Sacrifices offer'd for ^x *Laurentius* and *Ignatius* were other than Offerings of Thanks and Praise upon their account. And it is the more reasonable to conclude them to have been of this Nature, because the Father tells us, they were offer'd *upon the annual Celebration of the Passions and Days of the Martyrs*, for whom it is well known ^y *St. Augustin* would not allow other Sacrifices to be offered, than those of Commemoration and Thanks.

The learned Vindicator argues farther, ^z *If St. Cyprian thought Prayers for the Dead serviceable for Pardon of Frailties at the general Judgment, why might he not conclude them beneficial in the intermediate State? Why might he not?* I hope he does not take this for a plain Proof that the Martyr did certainly so conclude; and much less that he hereby laid an Obligation upon all others to conclude the same.

Next ^a he wants some Testimony to be produced against the general Use of this Practice for the first three hundred Years. That is to say, he would have some to give in Evidence against it, from those Parts

^w P. 57. ^x B. Cypr. Ep. 39. ^y Injuria est enim pro Martyre orare. *De verbis Apost. Serm. 17.* ^z Vind. Part 2. p. 58. ^a P. 59.

of the World, in which he has not so much as an Instance, to prove they had ever once heard of it. And whether this be a reasonable Demand, I need not say.

He tells us, ^b *Du Pin* ranges *Arnobius* with the Writers of the third Age. But then does not tell us, as he might, and ought to have done, that he gives a particular Reason for his doing so, and tells us plainly, that he lived most of his time in the fourth Century. Besides *Arnobius* was an *African*, and if he gave an Account of our Religion, we may be sure he would give it according to the Practice of it where he lived. Not to add, that a Testimony for the Practice of any time in the fourth Century, comes very short of Proof, of its being of Apostolical Original. And the *Apostolical Constitutions* are of so uncertain an Age, and generally looked upon to be interpolated since, that very little can be learned from them.

He argues ^c from the Council of *Arles* and *Eusebius's* Life of *Constantine the Great*, for the Use of these Prayers in the fourth Century, which was not denied him. But it was denied that the Custom of that Century was a better Rule for our Practice than Scripture; and this he does not disprove.

He treats ^d of the first *Nicene* Council, and reminds us, that *the Defender* ^e observing the two first general Councils were held in this Century, ask'd this Question, Since we receive their Creed, why should we suspect them mistaken in their Worship, especially considering a Point of Belief is concerned in it? That a ^f Point of Belief is concern'd in it, as he supposes, has been already disproved. And the Church of *Rome* has been produced to prove, that those who hold all the Articles of Faith, may yet err in Worship, in much grosser In-

^b Ibid. ^c P. 60. ^d P. 66. ^e *Defence*, p. 83.

^f *No Sufficient Reason*, Part 2. p. 58, 59. and p. 49. of this Tract.

stances than this of praying for the Dead. This is Matter of Fact. But since he excepts to this, that they have twelve additional Articles to their Creed, though not in that whereby Members are baptized into the Church; to avoid all needless Contention, it is but removing the Answer back as far as to the former part of *Pius IV.*'s Popedom, when these new Articles had not yet been coined, and the Argument will remain firm and unshaken; which is enough for my Purpose. For so there will be the same Creed as formerly, and yet very gross Corruptions in Worship, though perhaps not so many as are now.

Both Bishop *Jewel* and Archbishop *Laud* are appealed to, § the former, as *willing to stand to the Testimony of the Fathers and Councils within the first six hundred Years, for matters of Belief and Worship*; the other as *professing a great Regard to the fourth and fifth Centuries*. And yet it is certain, and he does not pretend to shew the contrary, that neither of these thought Prayers for the Dead to be any essential part of the Christian Worship: And consequently neither of them can do him or his Cause any Service. And sure he does not think it impossible to shew a respect for those Times, without being an Enemy to the Liturgy of the Church of *England*.

It was urged in the ^h *Reasons*, and ⁱ *Defence*, and again in the ^k *Vindication*, that *St. James Bishop of Nisibis*, in the fourth Century, prayed for the Dead. But I hope I may be excused, if I cannot believe this to be an undeniable Proof, that Prayer for the Dead was the universal Practice of the three former. And as for the Necessity of these Prayers, and even in the solemn publick Worship, it is not pretended that he so much as once taught, or pleaded for it. Yet says our learned Vindicator, ^l *He must either practise*

§ *Vind. Part. 2. p. 68.*

¶ *P. 69.*

^l *Ibid.*

^h *P. 13.*

ⁱ *P. 84.*

this Custom before, or learn it at the Council of Nice; that is, from the Bishops who came from all Parts of Christendom.

Now I will readily allow him to suppose that he had practised it for some time before, and if he will, even from the beginning of the fourth Century, and see what he can make of it. But I can by no means allow that Bishop to have *learned it from the Bishops who came from all parts of Christendom*; for this is to suppose it conciliarly settled. Which has never yet been so much as insinuated, nor can be, it being apparent the Council have said nothing of it. He proceeds; *Had the African Prelates been singular in this Matter, we have no Reason to believe a Person so eminent for Piety and Miracles, would have been govern'd by so novel and discountenanced a Precedent.* And what Proof have we here? None that I can find. And if the Answerer should say, he can see no Reason to disbelieve it, the Matter must still remain *sub judice*: And so the Answerer's Reasoning is by no means *overthrown by his Alternative*. Besides here our Author is under another Mistake, and such an one too as runs through his whole Book. For he all along supposes the Christians all over the World to have had one and the same Worship amongst them; in as much as he could not otherwise argue, as he does, that because the other Churches did not quarrel with the *Africans* about their praying for the Dead, therefore they all prayed for them. And he might as well plead that ^m St. Ambrose fasted on Saturdays at Milan, because the Pope at Rome, where this was the constant Practice, did not quarrel with him for not complying with the Custom of the Romans, and the rest of the Western Church; or that the ⁿ Anti-

^m For so says St. Ambrose, *Cum Romam venio jejuno Sabbato, cum hic sum non jejuno.* B. August. Ep. 118. Januario.

ⁿ Socrat. Hist. Eccl. l. 5. c. 22.

ochians in *Syria* had not their Church and Altar placed in a contrary manner to that of other Places, where they were both set to the East, as they were here toward the West. As also ° there was great Variety amongst the different Churches, in their manner of keeping *Lent*, as to the Length of it, the Meats they abstained from, and the Liberty some took above others herein. Of which the Historian gives this Reason, *That since P they had no written Law to direct them in this Case, it was clear the Apostles had left them at liberty, to act according to their own Discretion.* Which they did, without censuring and condemning one another, for not coming all into the same Measures. He will not allow four to be a few, and may therefore try to make a large Number of them, if he can. And when he has made his Attempt, he will not know how to prove from these four the Necessity of Prayer for the Dead, more than of divers other Usages well known in those Times, which yet are not insisted upon, as necessarily to be restored in our Days.

The 2^d General Council at *Constantinople* he presses to the Service of his Cause: Tho' for no other Reason, than that being assembled about a Business of a very different Nature, and much greater Importance, the ¶ Vindication of the Consubstantiality of our blessed Saviour, against the *Arians*, *Eunomians*, and *Macedonians*, they applied themselves closely to that, and did not think fit to enquire into the Use of Prayers for the Dead, of which perhaps good part of them had never heard, and others did not judge it a proper Subject to be then enter'd upon: And so their Si-

° Ibid.

P Ἐπειδὴ οὐδεὶς ἀπὸ τῶν ἐγγράφων ἔχει δαῖξαι ἀδύνατον, δη-
λον ὡς καὶ ἀπὸ τῶν τῇ ἐκαστῇ γνώμῃ καὶ περιστάσει ἐπέτρεψαν οἱ Ἀ-
πόστολοι ἵνα ἕκαστος μὴ φόβῃ, μὴ δ' ἐξ ἀνάγκης τὸ ἀγαθὸν κατεργά-
σῃτο.

¶ Socrat. Hist. Eccl. l. 5. c. 10. & Sozom. l. 7. c. 12.

lence is to be interpreted a Proof of it, and not only of the Use, but Necessity too: But what sort of Proof he may do well to consider.

For *Epiphanius's* Censure of *Aërius*, it might suffice to remit the Reader to what ^r is already said. But because this learned Author asks, ^f *How could the denying the Usefulness of Prayer for the Dead be a Branch of Heresy, unless it contradicted some Point of Belief coëval with Christianity?* It may not therefore be amiss to examine the Truth of this Position. Now here I presume, that by *some Point of Belief coëval with Christianity*, this learned Gentleman must mean some Point that was generally believed from the very Times of the Apostles, if not of our blessed Saviour himself. This I take to be truly his Sense, and cannot imagine it will be at all disputed. And if so, then I ask,

1. What does he think of the *Quartodecimani*, who kept their *Easter* constantly on the fourteenth Day of the Month, until the latter end of the second Century and onwards, and pleaded Apostolical Tradition for it? as he himself ^t confesses. And yet there was all this while no universal Practice to the contrary; but in Pope *Victor I.*'s time a Rupture had like to have been made, betwixt the Eastern and Western Parts of the Church about it. Nor was the contrary Usage any more *coëval with Christianity* than this. In as much as if the one was from *St. Peter* and *St. Paul*, so was the other from *St. Philip* and *St. John*. Yet are the Advocates for this Observation noted as plainly for Hereticks by *Epiphanius*, as the *Aërians*.

2. What does he think of the *Apotaëctici*^v, who were very careful not to have any Possessions? He cannot say it was *coëval with Christianity*, to disallow

^r *No Sufficient Reason*, Part 2. p. 61. 62.

^f *Vind.* Part 2. p. 70.

^t *Defence*, p. 9.

^v *Epiphan. Hær.* 61. cap. 1.

of such a Practice, when he calls to mind that in the Apostles time they had one common Stock, and that^x *as many as were Possessors of Lands or Houses sold them, and brought the Price of the things that were sold, and laid them down at the Apostles Feet; and Distribution was made unto every Man, according as he had need.*

3. And yet again, What does he think of the *Luciferians*? Of whom ^y *St. Augustin* informs us, that they were put in a List of Hereticks for teaching the Soul to be *ex traduce*, which I confess the Father calls^z *a most foolish Error*, but does not charge it as contrary to any generally received Doctrine *coeval with Christianity*; and it certainly was not. From these Instances, to mention no more, it may fairly be concluded, that such were looked upon sometimes as Hereticks, who taught and practised contrary to what was received in the Times of those who wrote against them, whether opposite to any thing that was used from the Beginning, or not. And so *Epiphanius's* charging *Aerius* with Heresy, as upon other accounts; so particularly because of his condemning Prayers for the Dead is no sufficient Evidence, that he was indeed a Heretick upon this account.

He tells^a what an Ornament *St. Ambrose*, *St. Chrysostom*, and *St. Augustin*, were to the Age they lived in, and how greatly admired by those that came after them; and then argues from the Unreasonableness of imagining them to be mistaken in this Part of their Worship. Which has been so satisfactorily answered^b already, that I need say no more of it here.

He wants to be told, ^c *What Authority any particular Society of Christians of the sixteenth Century had to*

^x *Act. iv. 34, 35.*

^y *De Hæres. c. 81.*

^z *Errorum Stultissimum.*

^a *Vind. Part 2. p. 71.*

^b *No Sufficient Reason*, Part 2. p. 62, 63. and by the ingenious and learned Author of *The New Separation from the Church of England groundless*, p. 56—61.

^c *Vind. Part 2. p. 72.*

desert from the Custom of the universal Church, from the early and more enlighten'd Ages. And I will tell him in a few Words, any particular Church may use her own Discretion, in things not necessary to Salvation, and particularly in relation to this Custom of praying for the Dead, because being not once mentioned in the sacred Writings, nor early enough, Tertullian being the first that speaks of it; nor universal for above three hundred Years; and so no Obligation lay upon those of our Church to do otherwise.

And as to his Question, ^d *Whether he [the Answerer] would have rejected the Communion of the Church in the Reign of Constantine the Great, St. Ambrose, St. Chrysostom, and St. Augustine?* I need only observe, that this Question aims at proving it better to bear with this Usage, than break off from the Church we are of because of it: Which at the best is nothing like a Proof of the Necessity, or even the Lawfulness, of forsaking the Church we are of for the want of it: though this be what our learned Author is so earnestly contending for.

^e *St. Cyril of Jerusalem was cited in the Reasons, &c. to prove Prayer for the faithful deceased part of the Communion Service. Whereto was answer'd, that ^f in the Sentence immediately preceding, They fled to the Intercession of the Patriarchs, Prophets, and Martyrs, that God might receive their Requests, by virtue of the Prayers of these. To this it is replied, that here is no manner of Application to these Prophets, Martyrs, &c. And this, he says, he must observe to the Reader; tho' for what end he has not yet told us. Nor is this any sort of Answer to the Objection; which was, that St. Cyril says as much for the Intercession of the Patriarchs, Prophets, and Martyrs, as for Prayers for the*

^d P. 71.

^e *Vind.* Part 2. p. 73.

^f *No Sufficient Reason*, Part 2. p. 63.

Dead, that God might receive their Requests, by virtue of the Prayers of these. And this he does not deny. It's true, he translates the Words in a more florid manner than the Answerer, yet not so near the Original. But I will not stand with him for this. And whereas it was urged, that this was *such an Affront to our blessed Saviour's mediatorial Office*, that it was not to be thought *our learned Author would ever take upon him to plead for it*; yet in Opposition to this, though he owns *there is but one Mediator of Redemption*, yet he proceeds, *but Mediators of Intercession there may be many*. And he instances in *Job's* praying for his Friends, *St. Paul's* desiring the *Ephesians* to pray for him, and *St. Cyprian's* desiring this charitable Office of the Virgins *after their Death*. Now whether this last was as he represents it to be, after their Death, may bear a Dispute, and he is not therefore to depend upon it, that it will readily be granted him. And as for the others, every one must needs perceive at the first sight, that there is a vast difference betwixt desiring our Friends here on Earth, to pray for us through the Merits and Intercession of our blessed Saviour, and praying to God to be merciful to us through the Intercession of the Saints now in Glory. There is no Danger that the Prayers of the former should ever entrench upon our Saviour's Mediatorial Office, nor any Expectation that the other should not. And it is therefore very odd arguing from the one to the other, and which can never be of any Force.

§ He takes it for granted, that the Saints in the other World pray for us; and though the Scripture says no such thing, I will not dispute with him, whether they pray for the Church in general, because I know no Objection against their doing so. But I cannot yield, or even suppose, that they pray for particular Persons,

till he shall have made it apparent, that they know who they are that now inhabit this World, and what Things they stand in need of, and consequently what Petitions are proper to be put up for them. *Doubtless thou art our Father*, says the Prophet *Isaiah*^h, *though Abraham be ignorant of us, and Israel acknowledge us not*. And this does not look as if those in the other World had such an Insight into what passes here, as that we must necessarily conclude them to pray for each one of us, or that we may depend upon it as so much as a rational Probability. And if so, I see no Reason for wishing their Prayers may be heard. The most that our Author pleads for them in this respect is, that they know something of what passes here, but whether so much as to understand what to ask for us, this he leaves undetermined. He professes, ⁱ *that the good Division of the Deceased know something of our Condition, is plain from Scripture*. The Apostle St. John heard the Saints under the Altar cry with a loud Voice, *How long, O Lord, dost thou not judge and avenge our Blood on them that dwell on the Earth?* Now, says he, *that these Saints under the Altar were human Spirits in the other World, is evident; for 'tis said, they had been killed*. And if they knew their Blood was not avenged, they must know something that was done here below. Whereto it might suffice to note, that supposing the Saints departed to know something in this World in relation to themselves and their own Concerns, it will be a very forced Inference to conclude from hence, that they likewise know the Estate of this learned Gentleman, or me, or any other they had never any concern with, and what were proper for them to ask for each of us. But I chose rather to set before him Dr. Hammond's Comment upon the Words, to see what he can make of it. *Upon the opening of the fifth Seal, I saw in the*

^h *Isai. lxiii. 16.*

ⁱ *Vind. Part 2. p. 99.*

lower part of the Sanctuary beneath the Altar of Incense, the Souls of the Martyrs, (see Ch. vii. 9, 14.) that had been slain by the Jews, for their constant preaching of Christ, and this Blood of theirs, like that of Abel, called to Christ, as a righteous and faithful Judge, for Judgment upon those wicked Men, who were guilty of all the Blood of all the Prophets (Matt. xxiii. 35.) even as far as to Christ himself, and his Apostles, and other Christians afterwards, whom they persecuted also, and caused many to be put to Death, Luk. xxi. 12.

So that according to this learned Commentator, it was the *Blood* of the Martyrs that cried for Vengeance. Which can do our Author little good. And other Interpreters conclude this to be a Representation of what was done upon Earth, and not in Heaven. And yet supposing it were in Heaven, prophetic Visions were never looked upon, or intended to be the standing Measures of our Duty. However he *would gladly be informed, whether it is not lawful to pray to God for that which 'tis lawful to wish for.* And it seems to me no hard matter to answer his Desire. I believe he will not say it is a Sin for a poor Man to wish for a large Estate, or a Subject that he may become a Sovereign, provided he do it without Impatience, or a Design of wronging any one by it, and with a perfect Submission to the divine Will. And yet I much question, whether he will affirm it lawful, to make this a constant part of his Devotion. A truly penitent Sinner cannot but most heartily wish he had never committed any of those Sins, of which he so sorrowfully repents. And though he is most humbly to beseech Almighty for the Forgiveness of them, and Grace to walk more holily for the future; yet if he should pray to God to cause that he had not committed them, every one must own this to be a senseless and unlawful, as well as an useless Prayer. It is natural for a Passenger, in a Storm at Sea, to be affrighted, and wish he were safe at home; but it will

not

not follow from hence, that he can justify praying to God, miraculously to convey him back in a moment. And multitudes of other like Cases there are, where a Man may safely wish for what he cannot safely make a part of his solemn Petitions to God. Whence it follows, that upon Supposition of the Saints praying for us, we are no way warranted to beg of God that our Requests may be accepted by means of their Interposal for us. I did not think this Gentleman would have undertaken to vindicate this Practice; but since he has, it is now incumbent upon him to vindicate his Vindication of it; or else to shew that St. *Cyril* does not as effectually teach this, as he does Prayers for the Dead, or that he is to be follow'd any more in the one than in the other.

He tells us farther, ^k *Ephraim Syrus*, upon the Conclusion of the fourth Century, desired *his Friends to remember him frequently in their Prayers, and particularly at the Eucharistick Sacrifice*. But I do not apprehend what he can infer from hence, against any thing the Answerer has said.

What follows about St. *Augustin* needs no other Answer, than what it has had ^l already. Yet this I would observe, that St. *Augustin*, though a very great Man, was not wholly exempt from Error, as this Author himself will not deny. Nor are we ever directed to him for the Measures of our Duty, as we are to the Holy Scriptures. And again he is very free in his References of us to the Scriptures as our Rule; some of which have been produced in the former part of the *No Sufficient Reason*, p. 17, &c. And a great Man of our own tells us, that *Precept is a much better Guide than* ^m *Precedent*. And for the Truth of this Declaration he appeals to this same Father, saying, *The Practice of holy Men is not to be*

^k *Vind.* Part 2. p. 75.

^l *No Sufficient Reason*, Part 2. p. 64.

^m *Mr. Collier's Essays*, Vol. 4. p. 144.

transcribed into Life without Distinction. Non omnia quæ in sanctis viris legimus facta transferre debemus in mores. *Contra Mendac. cap. 9.*

ⁿ St. *Jerome* was appealed to before, and now again by this ^o Author; but to as little purpose as can be, for setting Tradition upon an equal Foot with Scripture. And he had been told, ^p that St. *Jerome* said this only in the Person of a *Luciferian*; and that *this same St. Jerome teaches, that we are to adhere to Scripture, and reject what is not to be found there*; as has been already noted, *No Sufficient Reason*, Part 1. p. 8. and 16, 17. Of the latter part of which Answer he wisely takes no notice: But to the former he replies, *'Tis true, a Luciferian speaks the Words, but then the Orthodox Person in the Dialogue makes no Exception to the Argument.* As much as to say, he in his own Person confirms this Doctrine; and it was in the same manner that the Apostles and their Contemporaries did praying for the Dead, by saying nothing at all of it. And this here must be very convincing. But he says *Orthodoxus* allowed this Saying, *by the Instance of the Bishop's Imposition of Hands in Confirmation.* Whereupon I would ask, Does he then really think that this Usage arises only from Tradition, and that there is no Precedent for it in *Acts* viii. 14, 15. nor any regard had to it, *Heb.* vi. 2. or any other part of Scripture. I cannot imagine he will say this; and yet without it, it is as little to be imagined, how this Imposition of Hands should warrant the Objection of the *Luciferian*. He tells us farther, *the traditionary Customs of Trine Immersion, Milk and Honey, given the Baptized, &c. were before Luciferianism.* And if Tradition has sufficiently warranted these Usages, as well as Prayer for the Dead, I am at a loss to know

ⁿ *Defence*, p. 86. So also it was by the Author of the *Appendix*, p. 185. ^o *Vind.* Part 2. p. 76.

^p *No Sufficient Reason*, Part 2. p. 65.

how we meet with nothing of them in our Author's new Office. I am afraid he must make an Enlargement of it to bring them in; as has been noted ^a before.

But to this he pleads, No. ^r *These Customs were Matters of Ceremony, of Discipline, and easily dispensable. There is no Article of Faith, no Instance of Communion with the whole Church, no Duty of Charity concerned in them.* I hope the Reader will find it fully proved, that the Case is the same in relation to Prayer for the Dead.

The Answerers Citation from St. Jerome against Helvidius, *As we do not deny the things which are written, so we reject those that are not written;* this Citation the learned Vindicator affirms ^f to have been *proved unserviceable, and turned upon him.* And how effectually this is done, any one may see, that will but be at the pains of consulting the *No Sufficient Reason*, Part 2. p. 65. and the *No Just Grounds*, p. 18, 19.

Out of several other Passages, formerly ^r cited from St. Jerome, he singles two or three, in hopes of being able to deal with these better than the rest. But to what Advantage he has done it, I leave to the Reader to judge. *His Testimony*, says he, ^v from St. Jerome's *Commentary upon Haggai, answers itself. For the Persons censured, are supposed to forge Apostolical Traditions.*

Now the Father's Words are these, and I beseech our learned Author seriously and impartially to observe, whether himself and his Followers are not somewhat concerned in them: *Those things which they readily find, and fancy, without any Authority or Testimony of the Scriptures, and as it were by means of Apostolical Tradition, quasi Traditione Apostolicâ, these*

^a *Vind.* Part 2. p. 79. ^r *No Sufficient Reason*, Part 2. p. 66, 67.

^f P. 77. ^r *No Sufficient Reason*, Part 1. p. 16, 17.

^v *Vind.* Part 2. p. 77.

the Sword of God smites. I do not see a necessity of supposing the Persons here spoken of to have set themselves to forge Apostolical Traditions, but only to have been fond of some Doctrines or Practices, that they took to have descended to them by Apostolical Tradition, but which they knew had no Foundation in Scripture. And if this Assertion answers itself, or our learned Vindicator can well clear himself from the Charge implied in it, I have lost my Aim. He adds, *This Forgery implies there were such things as Apostolical Traditions in the Church,* (which no body denies that I know of;) *And that St. Jerome believed Apostolical Tradition.* Which comes not at all to our Point; since he does not say St. Jerome believed Prayer for the Dead an Apostolical Tradition; or that Tradition less than Apostolical, can establish the Use of it.

Next he affirms, and argues in Proof of his Affirmation, ^w that *notwithstanding Prayers for each other come too late at the Judgment Day, it does not follow, that they are insignificant in the mean time.* Whereto I answer in four Particulars, 1. This Concession that *Prayers for each other come too late at the Judgment Day,* does not consist well with his own Doctrine. In this very same Vindication now under Consideration, p. 7. speaking of Prayers for the Dead, both at the Day of Judgment and before, he teaches, *If they can be assisted both ways, as the ancient Church believed, so much the better.* Where he both declares it his own Opinion, that Prayers for the Dead against the Day of Judgment are not so useless, as he would now have them thought, for otherwise he could not say it was best to be assisted in both; and moreover positively affirms it to have been the Persuasion of the ancient Church, howsoever he has now forgotten himself, and argues against it. 2. He does not, and he cannot

^w *Vind.* Part 2. p. 78.

deny the Citation from St. *Jerome* to be just and fair; and so in disallowing the Doctrine contained in it, he does not so much dissent from the Answerer, as from the Father whose Doctrine it most certainly is. And not only so, but farther, 3. He opposes the *ancient Church* in general, whom he before taught to believe contrary to what he here argues for. 4. And lastly, he returns no Answer to the Objection brought against him by the Answerer, and so leaves it in full Force. * *If all Prayers for others are useless, then, at the only time in which our Author can so much as fancy any one of the Dead to be prayed for in Scripture, he would do well to give some Reason, why Prayers for them in the mean time should be more prevalent and efficacious, when he can pretend no such Precedent for them.*

Farther he says, y *The World went on two thousand Years without written Instruction. And will our Author say, God had no Regard for the Happiness of Mankind all that Period?* No, he will not say it; but I will tell you, Sir, what he will say. He will say, the Lives of Men for most of that time were so very long, as to enable them much better to preserve a Tradition, than can now be expected. Again he will say, Tradition did not then so effectually preserve the Knowledge of God's Will, but that he was provoked to send a Flood upon that ungodly World, to wash them all away. And once more he will say, that our blessed Saviour's causing his Gospel to be committed to writing, is a plain Indication, that he looked upon this as a safer and much better and surer Method, for the Preservation of his Doctrines, than Oral Tradition; notwithstanding that, our Author's way of arguing makes this a superfluous Work. And in the last place he will beg to be informed, whether this learned Gentleman thinks those Ages in a happier State by being left to Tradition, than if they had

* *No Sufficient Reason*, Part 2. p. 65. y *Vind.* Part 2, p. 79.

had a written Code of divine Laws left with them? He tells us ^z St. *Augustine* in the fifth Century, testified that *recommending the Dead made every where part of the Priest's Devotion at the holy Altar*. And hence he infers, ^a that *either these Prayers were unserviceable or not*. And if they were unserviceable, who can help it? I had much rather pass them over in silence, than accuse *the universal Church*, as he does upon this Supposition, with a *scandalous Impertinence*, or worse. And a little after he proceeds so far, as to make the questioning whether these Prayers were well grounded, to be no less than charging the whole Church as void of *common Discretion*, or *common Honesty*. How justly I need not say. And yet after all, our Cause does not require to condemn these Prayers, or the Church for the use of them, it being enough for our present purpose if they but appear, as they most certainly do, not to be any essential part of our Christianity, nor of necessity in order to Salvation.

The Answerer had replied to the Case of the *Jews*, mention'd in the History of the *Maccabees* ^b, who prayed for those that were slain; and having noted that ^c *this seems rather a powerful Argument against such Prayers, than a Plea for them*; and given his Reasons for this Assertion, such as our Author had nothing to reply to it, he therefore is pleased to take no notice of them, and chuses rather to carp at an Expression he thought he could take some hold of. Which is, that *the Jews were not now in their best Times, but towards the Declension of their Polity*. Hereupon, says he, *the Jews in the time of the Maccabees were firm to their Law, and lost their Lives rather than break it*. Yet this will by no means imply, that they were govern'd and taught their Duty then, better

^z Ibid.

^a P. 80.

^b 2 Macc. xii. *the latter part of the Chapter.*

^c *No Sufficient Reason*, Part 2. p. 67.

than when they had Kings of their own Nation, and their regular and proper Priests, and had their Prophets sent them from time to time, to remind them of their Obligations, and declare the Will of God to them. What they were most remarkable for after their Return from the Captivity, was their not running into Idolatry, as in former Times. And yet even the Soldiers who were slain by *Gorgias's* Men, the same that are said to have been prayed for, were a remarkable Instance to the contrary. For ^d *under the Coats of every one that was slain, they found things consecrated to the Idols of the Jamnites, which was forbidden the Jews by the Law.* And yet had our Author been right in this, it would never have follow'd from hence, that they had any just Foundation for these Prayers, of which neither *Moses* nor the Prophets speak one Word, nor any one else in the former Times of that Oeconomy. Besides, that if this Instance teaches at all to pray for the Dead, it is for such as dye in Sin, and so are to be prayed for out of Hell. As is argued more at large in the ^e *No Sufficient Reason.* So that no Advantage to these Prayers can possibly be hoped for from this Example.

Next comes ^f a very rhetorical Flourish in behalf of those who lived in the fifth Century; but which falls very short of proving that we are to learn our Duty from their Example, rather than from the Doctrines and Practices of our Saviour and his Apostles. And if he would please to apply the same Rhetorick to the communicating of Infants, for which *St. Augustine* upon many Occasions pleads ^g more strenuously, than for Prayers in Behalf of the Dead, he would find the Argument every whit as strong there; tho' there is no Essentiality insisted upon in this Case. Whereto I add farther, that his arguing here

^d 2 Macc. xii. 40. ^e P. 67, 68. ^f *Vind.* Part 2. p. 81, 82.

^g See *No Reason*, p. 15.

in behalf of Prayers FOR the Dead, is exactly of the same Strain with that of ^h the Vindicator of the Bishop of *Meaux*, in behalf of Prayers to them.

As to what follows, ⁱ I need only refer the Reader to what has been ^k already offer'd.

*The Reasoner and Defender affirmed it probable, that the Ancients believed, that when a Man was regular and pious in the main, some Faults might be passed over by the Intercession of the Church, and some lesser Failings not accounted for upon this Score^l: And the Apostolical Constitutions and St. Augustine agreed with him herein. Whereupon he had been told, ^m that here he proceeds at most but upon Probability, which will not answer his End. And now I add in relation to the Constitutions and St. Augustine, that our Saviour and his Apostles having intimated no such thing, is a very good Reason for believing they thought otherwise: As was observed in the *No Reason*, p. 69. And the Defender had nothing to except to what was offered, ⁿ but that nothing was said as to St. Augustine's Opinion. But now I hope enough is said to it. For if our Saviour and his Apostles were of a different Opinion from this Father, I dare undertake for this Gentleman he will not say, they were in the wrong.*

He argues, that *the Words MILITANT HERE ON EARTH in the Communion-Service, seem designed on purpose to exclude the Dead. And therefore upon Supposition that the Litany and Burial-Office comprehended the Deceased, there is a plain Inconsistency in the Common-Prayer-Book.* As if the excluding from one Collect, would make it impossible to insert them into another, which every one sees has no Consequence in it. But if it

^h *Reply to the Defence of the Exposition of the Doctrine of the Church of England*, Art. 3. §. 14. ⁱ P. 83.

^k *No Sufficient Reason*, Part 2. p. 68, 69, 70.

^l *Vind.* Part 2. p. 83. ^m *No Sufficient Reason*, Part 2. p. 70.

ⁿ *Defence*, p. 91.

were so, it were much properer to conclude that our Church did not design to pray for the Deceased in the other Places, than that there were an Inconsistency in her Worship. And suppose she does not pray for them, it will be very hard to tell what Command of our Saviour, or any of his Disciples she breaks, or what one Direction of the Gospel she transgresses in it.

Several of the following Pages relate only to the Application of St. Paul's Rule, *Rom. xiv.* and the Proposals made on the side of the Essentialists. As to the latter of which he had been told, ° that *what was demanded of us was nothing less, than that we should forsake our own Communion, and disobey the Orders of the Church we belong to, and scandalize its truest and faithfullest Members, out of an undue Compliance with those few of our Brethren that have departed from us, and when we must act against our own Judgments in it.* And he cannot say to do this, is to act according to St. Paul's Rule. Yet he pleads that, as Nonjurors, we may throw off all regard to the secular Power, rather than disagree with himself and his few Friends. Which is carrying the Independency of the Church to a greater Height than was to have been expected, or can reasonably be assented to. He professes, as it follows in the next Paragraph, that it is *left to our Choice to declare these things indifferent.* And I must beseech him to shew any one before himself, that ever taught it necessary, or even lawful, to break off from the State, as he would have us do, for the sake of things indifferent. But when Gentlemen of Wit and Fancy set up to advance Paradoxes, teaching what they would have to be true, instead of what really is so, no wonder if they involve themselves in inextricable Inconveniencies. Besides, that his Argument for persuading to it is neither more,

° No Sufficient Reason, Part 2. p. 73, 74.

nor less, than what has been often urged by the Dissenters from the Church of *England*, and as often justly refused. You, say they, own your Ceremonies are not necessary, we say they are unlawful; therefore you ought to lay them all aside, to heal the Breach that is between us. And if this Argument sounds ill from the Mouth of a Dissenter, I am very much afraid it does not come with a greater Grace, or any more Strength of Reason, from this learned Vindicator. Nor can any Constitution be at all lasting, if those who ought to submit to it, may however run away from it, upon every Distaste at the Managers of it, or every new Notion they take up, and then require their Brethren, how well soever pleased with their Station, nevertheless to forsake it, and run after them.

It follows, ^p *Here I am to remind him* [the Answerer] *that in regard these Articles proposed, were left to the Choice of our old Friends, to declare them indifferent, if they thought fit, his frequent Objection against the Essentiality is out of Doors*, because they were not requested to receive them as such. But this is what I cannot comprehend. Being allowed to own them indifferent, is an unanswerable Argument against breaking with the State for them, as is just now said, but is far enough from answering the Objection against the Essentiality of them. For tho' they admit us to declare them not essential, they still loudly proclaim them to be so, and make this the only Foundation of their Demand, for our Entertainment of them. And so a little after ^q he declares, *This Latitude for Opinion does not dispense with the Necessity of the Practice*. Which therefore obliges us, in answer to such their Demand, to insist upon it that they are not essential; and till they can prove them to be so, instead of soliciting us, their proper Business is to enquire farther and more

impartially into their own Principles, and their dangerous as well as unwarrantable Practice consequent upon them, and to return to the Communion of that Church from which they have so groundlessly revolted, and against which they have been so forward to raise their Batteries. As to us, they do not indeed require us to profess their Usages essential to Christianity, yet nevertheless they urge us to behave our selves as if they were so. And there is no reason why we should not be as solicitous about the Rule of our Practice, as the Rule of our Faith. The Consequence whereof is, that the *frequent Objection against the Essentiality of them*, is still in Force as much as ever.

Our learned Author will not allow ^r *praising God for the holy Example of the Deceased*, to be an Act of Communion with them. And for this mighty Reason, because he *may thank God for Socrates's Resolution and Contempt of Death, without Supposition of any Communion with him*. But whoever taught to thank God for Socrates's Virtues in the publick Liturgy of the Church, and even at the holy Altar? If this be no Act of Communion, I am sure it ought not to come there. And if he or any of his Friends will bring it thither, to be used at the holy Eucharist, he will be very hard put to it, to distinguish it from an Act of Communion. As to what follows about the Intention of what is done, I refer the Reader to the *No Sufficient Reason*, Part 2. p. 75. Where he will see how far what is offer'd there, is from being answer'd in what is said here.

Another Instance of our Communion with the Departed, was said to be, *A longing Desire to partake with them in those glorious Mansions*, whither they are gone before us. But this will be no more allow'd of than the other. For *this*, says he, *carries no farther than a good Wish for our selves*. I grant it is a good

^r Ibid.

Wish for our selves; but it is besides, a Testimony of our Regard for them, and so an Act of Communion with them. If I had a dear Friend in a flourishing Estate in *China*, and I earnestly longed to be there with him, not only in hope of raising my Fortune, as he had raised his, but that I might live with him, and enjoy his Society there, it cannot be denied that this were an Act of Friendship and social Communion. And by consequence a like Carriage towards those translated into the other World, must be a religious Communion with them, tho' it be not now in our Power to promote their Happiness by this, or any other Service we can do for them.

Again, *A Return of Thanks for their Deliverance from under the Bondage of the Flesh, and out of all the Miseries of this troublesome and sinful World; retaining an honourable Remembrance of them, and endeavouring that others also may do the same; and considering them as Fellow-Members of that one Body whereof Christ is the Head, tho' now in a far happier Estate, than those they have left behind them.* These were mention'd as three other Acts of Communion with them. And the second of them ^fis so apparently so, that having nothing to except to it, he has been pleased, according to Custom, to drop it, as if not a Word had ever been said of it. The other two he terms *Acts of unrelating, and if he may so say, unsociable Benevolence; and so discards them as insufficient, and not coming home to the Party.* And for Proof of this he quotes a Passage of the Answerer's, *If they come as near,* meaning as near what the Defender would have, *as the Case will bear, more cannot be expected.* And if they do so, it is to be hoped he will not require Impossibilities, and that they should come nearer than the Case will bear. So that I may very well conclude this Head, as the Answerer ^t did one of his, tho' the learned De-

^f P. 95.

^t No Reason, p. 72.

fender was pleased to take no notice of it. “ What
 “ they may possibly do for us in Heaven, or what we
 “ might farther do for them on Earth, as the learned
 “ Bishop *Pearson* speaks, *is not revealed unto us in the*
 “ *Scriptures, nor can be concluded by necessary Deduction*
 “ *from any Principles of Christianity.*

Next he ^v argues from civil Society here, to prove
 the Necessity of an *Intercourse and Exchange of Offices.*
 And in short nothing will serve his turn, or pass with
 him as an Act of Communion with the Dead, but
 Prayer to God for them. But having already shewn
 that Communion does no way necessarily imply this,
 since Communion may be had with the ever blessed
 Trinity, and with the holy Angels without it, I need
 say no more about it here.

He infers also ^w from the Construction of the Word
κοινωνία in the New Testament, as implying *Advantage*
and Assistance to those with whom such Correspondence is
held. But till he shall acquaint us, what Assistance
 God and the holy Angels are to have from our Com-
 munion with them, this Interpretation will stand him
 in little stead.

He says, ^x *The Living know, the Deceased are not*
completely happy till the Resurrection. But this signi-
 fies nothing, unless he could say also and make good
 his Assertion, that they know and are well assured the
 Condition of the Deceased is such, as that they are
 benefited by the Prayers of the Living. Which as it
 is no where taught in Scripture, so have we no other
 Proof of it.

What he teaches ^y from *Rev. vi. 10, 11.* is so foreign
 from the Business, if rightly understood, and has al-
 ready been so plainly shewn to be so, that I have no-
 thing to say to it here. The same I say likewise con-
 cerning ^z what is urged from the Case of *Onesiphorus,*

^v P. 96. ^w P. 97. ^x P. 98. ^y P. 99. ^z P. 101.

and St. Paul's Command to *make Supplications for all Saints.*

Soon after ^a he *takes the Lawfulness of these Prayers for granted.* But since he affirms the Words *Militant here on Earth* to exclude them, and consequently that our Church disallows of them, it would have been more to his Purpose, to have tried how he could prove the Lawfulness of bringing them into the Liturgy, in Defiance to the Church's Order herein. For this ought to be done, before he takes *the Lawfulness of them for granted* in our Church, which, according to his own Doctrine, has so plainly excluded them.

Next ^b comes a florid Paragraph in relation to the ancient Church, which serving to all Intents and Purposes, as well for communicating of Infants, as for Prayers for the Dead, must therefore prove the Necessity, either of both, or neither.

He tells us, *Our Author is amazed, it seems, to hear the Defender affirm so plainly from Tertullian, that Prayer for the Dead was the Practice of the Church in the Apostolical Age.* And well he might be so, it being apparent, that no such Testimony is to be found in all his Works. Nevertheless he assures us, *the Defender says so still.* But he would have done well to have considered *Tertullian* a little better, before he had repeated so perfectly groundless an Assertion; as likewise to have answered ^c what was said against it. Well! but if he does not say it in Words, as most certainly he does not, yet perhaps he may do it by Implication, as St. *Augustine* is said a little after, to have said by Implication, what was not really to be found in him. Let us attend therefore to what follows.

^d *Blondel* confesses, and the Answerer too, that this

^a P. 103.

^b Ibid.

^c *No Sufficient Reason*, Part 2. p. 81.

^d P. 105.

Usage began in the Year 1638. And it is true that Blondel supposed it to begin then. But whether the Answerer confessed it too, needs no more to decide the matter, than to repeat his own Words. ^e Blondel brings it down from the Year 138, and so makes it of about sixty Years standing, when Tertullian wrote his Book De Coronâ. And I am fully persuaded, it can never be shewn to have been much older, if any thing at all, or if indeed so old. Here is a plain Demurrer to the Charge; and unless demurring and confessing be all one, this learned Gentleman might as well have forborn his hard ^f Word; hard not only to be understood by many of his Readers, but more so upon account of the severe inditement contained in it against his Opponent. Now Blondel's Computation is so far from being serviceable to the Vindicator, supposing it to be true, that it is directly against him, and has been undeniably shewn to be so, howsoever he is pleased to insinuate the contrary. For thus it is argued, & Supposing the Answerer, as well as Blondel, had confessed this, I am strangely mistaken, if its beginning above thirty Years after the Death of the last Apostle, and who died not till the Beginning of the second Century, will ever prove that to have been the Practice of the Apostolical Age, which it supposes not to have begun till almost forty Years after that Age was ended. It proves it indeed not to have begun in that Age, and that it was impossible it should, unless A. D. 138, were part of that Age; which is as impossible. If this be our Author's full Evidence, I shall never envy him the Glory of it. And now I leave it to every one to judge, whether the learned Vindicator is in the right, in

^e No Reason, p. 56. ^f Chicane.

^g No Sufficient Reason, Part 2. p. 81.

concluding, and in very confiding Language too, that the Defender's Evidence has not failed in any Instances.

We are told again, ^h St. *Augustine* lays it down “ for a Rule, that whatsoever is held by the universal Church, and always observed without being settled by any conciliary Decree, is rightly believed an Apostolical Tradition.” Now this at best is but the Saying of a single Father, who was not infallible, but has sometimes erred, as appears from his own Retractions. And again, *the universal Church* here must mean the Church universal, as to Extent of Time as well as Place, or of Place only. If the former, this Saying is not applicable to the Prayers contended for, because not used from the Beginning; if only as to Place, it would bring in several other Usages, such as this Gentleman would not care for having restored. Besides, I would beg leave to ask this learned Gentleman, whether he gives the same Assent to every thing St. *Augustine* says, that he requires us to give to this. If he does, he may please to tell us so, before he expects a farther Answer. If he does not, it is unreasonable to demand that of us, which he is not willing to do himself.

He adds a little after, ⁱ *The Defender's Question to the Answerer must not be forgotten. 'Tis this; Can it be supposed all Christendom of that Age, (that is St. Augustine's) would join in a Practice they thought ill or insignificant? The Answerer says, our Author never says this. But if the Answerer has not, this Gentleman has now ventured to say it for him.* Here the Vindicator is very positive. But what will he say for himself, if he should be proved to be in a manifest Mistake, and this Gentleman has not said what he fixes upon him? Such *Misreport* will be a Reflection

^h *Vind. Part 2. p. 106.*

ⁱ *Ibid.*

upon an Author, do what he can. His Business was to prove the Author of the *No Sufficient Reason* to have said, that all Christendom in St. *Augustine's* Age, joined in a Practice they thought ill or insignificant. And now see how admirably he does it. *In taking leave*, says he, *of this Article*, he tells us plainly, that no one has Reason to promise himself any good Effect from these Prayers; nor can any one shew of what real Use they can be. *And is not this tantamount to declaring them insignificant? And if insignificant, they must be ill, as has been already proved.* How ill all insignificant Prayers are, or what he professes to have proved to this purpose, it is not my Province at present to enquire. But I beg of himself to declare, whether in all he has here said, there be so much as one Syllable, concerning the Belief of the Christians of that Time, or any Assertion that they esteemed these Prayers to be ill or insignificant, or that the Answerer declared them to have had this Opinion of them. Which was what he undertook to prove; but has by no means done it.

To the Question put, ^k *Does St. Augustine say, Prayer for the Dead was always practised?* The Vindicator answers, ^l *By Implication, I answer, he does say it.* A plain Acknowledgment that he has nowhere positively affirmed it! But now let us search a little into this Implication, and see what can be made of it. *He affirms Prayer for the Dead a serviceable Office.* And is this teaching it was always practised? An Author of less Ingenuity than this Gentleman, could never have found it out. Communicating of Infants was thought at least as serviceable by ^m St. *Augustine*; and yet I much question whether this Gentleman will allow this to be a full Proof, that

^k *No Sufficient Reason*, Part. 2. p. 83. ^l *Vind.* Part 2. p. 107.

^m See *No Reason*, p. 15.

it was always practised. On the contrary, he plainly argues against it, in his *Defence*, p. 26. Where he pleads, *That the Custom of communicating Infants falls short of the Authority for the Mixture, in several Respects.* And the first of them is, *That we find no Mention made of it before St. Cyprian.* Which were a very wrong way of arguing, if St. *Augustine's* Belief of the Serviceableness of such Communion, were a sufficient Proof of its having been always practised. He adds, *Which could not be, as has been already observed, unless 'twas from the Beginning, and duly authorized.* A plain Concession, that if Prayers for the Dead were not from the Beginning, [as they no way appear to have been,] *nor duly authorized*, [and in truth they are no way authorized, either by our Lord or any of his Apostles, no one of these having said a Word about them,] then can they not be a serviceable Office, notwithstanding all the Rhetorick we have had, ^a about their *refreshing the Belief of the Soul's Immortality, drawing back the Curtain of the Grave, and opening a Communication between this World and the other*; and especially about their Usefulness for either preventing or curing *Scepticism and Infidelity amongst us*, two particular Advantages that I dare say were never expected from them before.

Presently after he musters up two other Passages of St. *Augustine*, and argues from them in this Form, ^o *That which is held by the universal Church is rightly believed an Apostolical Tradition*; Prayer for the Dead was held, by the universal Church, in St. *Augustine's* Time, therefore by his Doctrin Prayer for the Dead is rightly believed an Apostolical Tradition. Whereto I reply in two parallel Syllogisms, and he may make what he can of them: That which after St. *Augustine's* Days was held by the universal Church, is

^a *Reasons*, &c. p. 21.

^o *Vind.* Part 2. p. 107, 108.

rightly believed an Apostolical Tradition; Prayer to the Saints was then held by the universal Church; therefore Prayer to the Saints is rightly believed an Apostolical Tradition. Or to recur to St. *Augustine's* own Time, that which is held by the universal Church, is rightly believed an Apostolical Tradition; communicating of Infants was held by the universal Church in St. *Augustine's* Time; therefore communicating of Infants is rightly believed an Apostolical Tradition. Here is his own Argument, put in the same Form, only with a Change of the Subject; and if he will stick to it as propounded by himself, he must own it to hold in these two other Instances, especially the latter of them. If on the other hand he will not stick to it here, that is a sufficient Condemnation of it with relation to Prayer for the Dead.

We are now come to the Conclusion of the Vindicator's long Argument, in behalf of Prayer for the Faithful departed. Which having no Foundation in the Laws of the Gospel, not the least Mention of it in the Holy Scripture, either of the Old or New Testament; neither *Moses* nor the Prophets amongst the *Jews*, nor our Saviour and his Apostles since having said a Word of it, which yet we may well believe they would not have failed to do, had it been designed for a necessary part of our Devotion; being unknown in the first Age of the Church, and not appearing to be known any where out of *Africk*, for at least two Ages more; being testified by *Tertullian*, who first spake of it, to be perfectly unscriptural, and put in a List together with divers other unnecessary Usages; being no necessary Branch of Communion, nor serviceable to those for whose Benefit it is designed, their Circumstances being as carefully concealed from us, as if it were done on purpose to prevent our praying for them; being excluded from our Church's Liturgy, if this Gentleman argues right,
by

by those ^o Words *Militant here on Earth*, and so not to be restored without breaking off from the Church whereof we profess our selves Members, scandalizing our stedfastest and most faithful Brethren, and laying a Foundation for Divisions and other Mischiefs, no one knows for how many Generations: This, I say, being the Case of Prayer for the Dead, as it stands now amongst us, can it possibly be expected, that we should resolve to break through all these Impediments, together with several very weighty prudential Considerations, to set it up again?

Heylin's Hist. of the Reformation.

F I N I S.

E R R A T A.

PAGE 1. line 2. read *Vindication*. p. 10. l. pen. for *rest*, r. *were*. p. 12. l. 4, 5. r. they were *not* all so happy as to have. p. 16. l. 32. dele *And yet once more*, &c. to the End of the Paragraph. p. 23. l. 7. dele *that*. p. 39. l. 6. dele *nor*. p. 43. l. 17. for *nor*, r. *but neither*. p. 73. l. 34. r. *chuse*. p. 85. l. 5. r. *forward*.

And in the *No Just Grounds*, p. 24. l. 10. r. should *not* happen to leave.



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